

A Brief  
EXPOSITION  
OF THE  
**Lord's Prayer**  
AND THE  
**Decalogue.**

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To which is added  
The DOCTRINE of the  
**Sacraments.**

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And late Master of *Trinity College*  
in *Cambridge.*

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REG. MA. ACACHTS

2000

T O

The Right Honourable

**H E N E A G E**

E A R L of

*NOTTINGHAM,*

Lord High C H A N C E L L O U R

O F

*E N G L A N D,*

A N D

One of the Lords of His Majesty's  
most Honourable Privy Council;

*THOMAS BARROW*, the Authour's Father,

Humbly Dedicateth these

**D I S C O U R S E S.**

TO

THE RIGHT HONORABLE

HENRY D'ARCY

NOVEMBER 1841

FOR HIS LORDSHIP

BY

JOHN D'ARCY

OF THE MIDDLE TEMPLE

ESQ.

IN ANSWER TO A RESOLUTION

PASSED BY THE HOUSE OF COMMONS

ON THE 11TH OF MAY 1841

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## The Publisher to the Reader.

**A**mong the Remains of this pious and learned Authour, fit to be communicated to the publick, none more likely to be of general use and advantage than this Explication of the Lord's Prayer, the Decalogue, and the Doctrine of the Sacraments; whether we regard the brevity and plainness, or the admirable weight and fulness of it. And therefore I thought fit to publish it in a small Manual by it self, and not to join it with other Discourses of the Authour, that so this little Treatise, which is so necessary and usefull to all, might be had upon the easiest terms.

It

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## The Publisher to the Reader.

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It were to be wish'd, that the Creed also had been explain'd by him in the same manner ; but that he hath handled in a larger way, in a great many excellent Sermons upon the several Articles of it, wherein he hath not onely explain'd and confirm'd the great Doctrines of our Religion, but likewise shewn what influence every Article of our Faith ought to have upon our practice. These Discourses will make a very considerable Treatise, which will in due time be made publick. In the mean time enjoy and make use of this.

Jo. Tillotson.

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(1)

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A N  
E X P O S I T I O N  
O F T H E  
**L o r d ' s P r a y e r .**

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Orat. Domin.

*Si per omnia precationum sanctarum verba discurras, quantum existimo nihil inuenies, quod non ista Dominica contineat & concludat oratio: unde liberum est aliis atque aliis verbis, eadem tamen in orando dicere, sed non debet esse liberum alia dicere. Aug. ad Probam Epist. CXXI.*

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A

B

A N

A. N.

EXPOSITION  
OF THE  
Lord's Prayer.

Orac. Domin.

Si per omnia precationum functionum verba  
discitur, quantum existens nihil in-  
ter, quod non ista Dominica continet. Et  
concludit oratio: unde liberum est alio  
utque alio verba, eadem tamen in oratio-  
ne, sed non debet esse liberum alio di-  
citur. Aug. et Proban. Epist. CXXI.



# EXPOSITION

## The Lord's Prayer.

**A**Mong all the Duties, pre-  
scribed to us by our Re-  
ligion, the rendering due  
Worship to God is in nature, and  
for consequence the principal ;  
God thereby being most directly  
honoured, and served; we from it  
immediately deriving most ample,  
and high benefits ; to the perfor-  
mance of which duty we are far-  
nished with excellent direction,  
and assistance from that Pray-  
er, which our Lord (at several  
times, and upon several occasions)

Matt. 6. 9.

Luk. 11. 2.

dictated, and recommended to his Disciples, both as a pattern, according to which they should regulate their devotions (*Pray thus*, or in this manner, saith he in Saint *Matthew*) and as a form, in which they should express them (*When you pray, say*; that is, say this or in these words; so he enjoins them

*Quamlibet alia verba dicamus, quæ affectus orantis vel præcedendo firmat ut clarescat, vel consequendo attendit ut crescat, nihil aliud dicimus, quàm quod in ista Dominica Orations posuimus, est, si rectè & congruenter oramus. Aug. Epist. 223. Vide illum.*

in Saint *Luke*): unto it therefore we should carefully attend as to our best rule; and we should frequently use it as our best matter of devotion; to the well performing of both which duties, it is requisite that we should distinctly understand the particulars contained therein, in order to which purpose we shall endeavour to explain them; but first let us premise a few words in general about Prayer.

Prayer

# the Lord's Prayer.

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Prayer in its latitude of accep-  
tion doth comprehend all devoti-  
on, or worship immediately ad-  
dressed unto Almighty God; con-  
sisting of praise, which we render  
to God in regard to his most ex-  
cellent perfections, and glorious  
works; of submissive gratulation,  
declaring our satisfaction in all the  
dispensations of his most wise and  
just providence; of thanksgiving,  
for the numberless great benefits  
we have received from him; of  
acknowledging our total depen-  
dence on him, and our subjection  
to him; of professing faith in him,  
and vowing service to him; of  
confessing the sins we have com-  
mitted against him, with the guilt  
and aggravation of them; of de-  
precating the wrath and punish-  
ment due to us for our offences;  
of petition for all things needfull  
and convenient for us; of inter-  
cession for others, whose good we

1 Tim. 2. 1.  
— ἱκετήρ,  
προσεύχων,  
εὐχαριστῶν,  
ὑπακούων.

according to duty or charity are concerned to desire and promote: Prayer, I say (although according to its most restrained sense it only doth signifie one of these particulars, namely the petition of what is needfull or expedient for us, yet) in its larger acception, as it commonly is used, it doth comprize them all; and so we may well take it here; this form, although so very brief, being with so admirable wisdom contrived, as without straining the words beyond their natural importance, we may, applying a moderate attention, discern them all, as to their main substance, couched therein; so that we may indeed reasonably regard this Prayer as a compleat directory, and a full exercise of all our devotion toward God: of devotion, I say, the which (to engage, excite, and encourage us to the carefull and constant practise thereof) we may consider

Οὐ μόνον αὐ-  
τῶν ἐν θείᾳ  
προαίτια ἐκείνῃ  
καὶ ἑαυτῶν,  
ἀλλὰ καὶ τῶν  
ἄλλων τοῦ κόσμου  
ὑπὲρ αὐτῶν.  
Chrys.  
Tom. V. p. 185.

Totius Evan-  
gelii breviari-  
um; Tert. de  
Orat. 1, 9.

consider injoin'd us as a necessary duty, commended to us as a requisite means of good, and a special instrument of all piety, and as a high privilege granted to us by God.

I. It is a natural duty and debt we owe to God (both in correspondence to the design of our being made and endowed with rational capacities agreeable to our relations; and in requital for our being, and for all the good we have, and do continually receive from him) as most highly to love and reverence him in our hearts; so to declare our esteem of his excellencies, and our sense of his bounty toward us; to avow the dependence we have upon his will and providence; the obligations we are under to his mercy and goodness; to yield our due homage of respect, submission and obedience to him: if we do ac-

Deut. 10. 20.

Matt. 4. 10.

Psal. 65. 2.

Exat dicit  
at in dicit  
Qut.

knowledge a God, our Maker,  
our Lord, our continual Benefac-  
tor to be, we must consequently  
acknowledge these performances  
in reason, justice and gratitude  
due to him; and God according-  
ly requires, and positively enjoins  
them: *He is the Lord our God,  
whom we must worship and serve;*  
*the God, whom praise waiteth for;*  
*who beareth prayers, and to whom*  
*therefore all flesh must come:* the  
Scripture is very frequent in com-  
manding the duty, *of bus, quid  
vision ylluninos ob bus, even  
over.* It is a most usefull means,  
on a condition requisite for the  
procurement of benefits, and blef-  
sings upon us. God hath declared  
that he doth accept, he hath pro-  
mised that he will reward all de-  
votions with an honest intention,  
and pure mind offered up unto  
him; *that he is high unto all them  
that call upon him in truth; that  
he will be found of them who seek  
him*

## the Lord's Prayer.

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him with all their heart; that he will fulfill the desire of them that fear him; he will bear their cry, and will save them; that they who seek him shall not want any good thing; that, whatever we ask in prayer believing we shall receive; that if we ask, it shall be given us, if we seek, we shall find; if we knock, it shall be opened to us.

Psal. 14. 10.  
145. 18, 19.  
10. 17.  
Jer. 39. 13.

John 3. 20.  
Matt. 21. 22.  
7. 7.  
Luk. 11. 9.  
Joh. 14. 13.  
15. 7. 16. 23.

Prayer is also a means of procuring a blessing upon all our undertakings; it sanctifieth every performance, &c. There is no good thing so great and precious, so high above the reach of common power; so strange to expect or difficult to compass, which we may not easily and surely by this means obtain; relief in all distresses both of our outward and inward estate; supplies of all our needs both corporal and spiritual; comfort in all our sorrows and sadnesses; satisfaction in all our doubts and darkneses of mind; help

help and strength against all our temptations we may be confident to obtain, if we duly seek them from the Almighty dispenser of all good gifts: sure promises there are, and obvious examples hereof, too many to be now recited: as on the other hand; they that will neglect this duty, that will not vouchsafe to seek help and remedy of God, may be sure to want it; shall certainly suffer for their proud contempt, profane diffidence, or foolish sloth: *you will not* (saith our Saviour) *come to me, that ye may have life*; no wonder then if they do not receive it, if they will not go thither for it, where onely it is to be had. All good things are in God's hand, and we shall never by any force or policy get them thence without his will, moved by intreaty; all good gifts come from heaven, and thence we shall never fetch them down, without ascen-

Joh. 3. 40.



ascending thither in our hearts and affections, spiritual goods especially are so high above us, that we can never reach them otherwise, than by God's help by humble supplication obtained.

3. It is not onely a means by impetration acquiring for us, but it is an effectual instrument working in us all true good; It is the channel, by which God conveyeth spiritual light into our minds, and spiritual vigour into our hearts. It is both the seed and the food of spiritual life; by which all holy dispositions of soul, and all honest resolutions of practice are bred, are nourished, are augmented and strengthened in us. It exciteth, it quickneth, it maintaineth all pious affections; the love of God can no otherwise than by it be kindled, fomented or kept in life (without it we certainly shall have an enstrangement, and

*Discitimum  
est opus sancti.  
Luth.*

*Fervour of Spirit  
Rom. 12. 11.  
et ardore  
cordis.*

an

an averſation from him) it alone can maintain a conſtant reverence and awe of God, keeping him in our thoughts, and making us to live as in his preſence; it chiefly enliveneth and exerciſeth our faith and our hope in God: it is that which begetteth in our hearts a ſavoury reliſh of divine things; which ſweetneth and endeareth to our ſouls the practice of piety; which onely can enable us with delight and alacrity to obey God's commandments: It alone can raiſe our minds from the cares and concerns of this world to a ſenſe and deſire of heavenly things. By it God imparteth ſtrength to ſubdue bad inclinations, to reſtrain ſenſual appetites, to compreſs irregular paſſions; to evade the allurements to evil, and the diſcouragements from good, which this world always preſenteth; to ſupport alſo with patience and equanimity the many croſſes and troubles

troubles we must surely meet with therein. It is, in short, the onely strong bulwark against temptation and sin; the onely sure guard of piety and a good conscience: no man indeed can be a faithfull servant to God, a real friend to goodness, a serious practicer of duty without a constant tenour of devotion.

It is a most high privilege and advantage to us, that we are allowed to pray and address our devotions to God. To have a free access to the presence and audience of an earthly Prince (to the effect of receiving from him all that we could desire) would be deemed a matter of great honour, and much advantage; how much more is it so to us, that we are admitted to the presence and ear of the great King of all the world; so mighty in power, so large in bounty, so full of goodness

Psal. 62. 3.  
42. 4.

Gen. 18. 27.

ness and pity ; so thoroughly able, so exceedingly willing to grant and perform our requests ? How sweet a thing, of what comfort and benefit is it, to have the liberty of *pouring out our souls and our hearts* (as the *Psalmist* speaks) before God ; of disburthening our minds of all their cares, their desires, their doubts, their griefs and anxieties into the breast of so kind a friend, so wise a counsellor, so able a helper ; who alone indeed can afford relief, ease, satisfaction and comfort to us ? Considering which things we shall appear not onely very disobedient to God, and highly ingratefull toward him (who so infinitely condescends in vouchsafing to us *dust and ashes* (vile and unworthy creatures) leave to speak and converse with him) but very injurious and unfaithfull to our selves, and to our own good ; if we neglect this duty commanded, or slight this privilege indulged to us : In

In the due performance of which we are directed and assisted by this Form of Prayer, composed and dictated for that purpose by him, who best knew what we ought to pray for, and how we ought to pray; what matter of desire, what manner of address; what disposition of mind would be most pleasing and acceptable to his Father, would most become and besit us in our approaches to him. We might consequently observe many things concerning those particulars, discernible in this Form: the sublimity, the gravity, the necessity, the singular choiceness of the matter; together with the fit order, and just disposition thereof; according to the natural precedence of things in dignity or necessity; the full brevity, the deep plainness, the comely simplicity of expression; the lowly reverence signified therein accompanied

*Deus solus docere potuit, ut se vellet orari.  
Terr. de Orat.  
cap. 9.*

nied with due faith and confidence: these, and the like vertues directive of our devotion we might observe running generally through the whole contexture of this venerable Form; but we shall rather chuse to take notice of them as they shall offer themselves in their particular places, to the consideration of which in order we now do apply our selves.

### Our Father which art in Heaven.

Our Father; upon this title, or manner of compellation, we may first observe, that although our Saviour prescribeth this Form as a pattern, and an exercise of private prayer to be performed in the Closet (and alone in secret as is expressed in the *Gospel*) yet he directeth us to make our addreses to God in a style of plurality, saying,

Matt. 6. 6, 9.

saying, not *my* Father, but *our* Father; thereby, it seems, implying; 1. That we should in our prayers consider and acknowledge the Universality of God's power and goodness. 2. That we should not in our conceit proudly and vainly appropriate or engross the regard of God unto our selves; but remember that our brethren have an equal share with us therein. 3. That in all our devotions we should be mindfull of those common bands which knit us together as Men and as Christians (the band of nature and humanity; the more strict ties of common faith and hope; of manifold relations unto God that made us, and our Saviour that redeemed us, and the Holy Spirit who animateth and quickneth us, and combineth us in spiritual union.) 4. That we should bear such hearty good-will, and charitable affection toward others, as

C

not





eternal inheritance to us) of this relation, which as Creatures, as Men, as Christians, we bear to God it mindeth us, and consequently how we ought in correspondence thereto to behave ourselves; yielding to him all respect, affection and observance; demeaning our selves in all things as becomes such a relation, and rank: This indeed of all God's Names, Titles and Attributes is chosen as most suitable to the nature of the present duty; as most encouraging to the performance thereof, as most fully implying the dispositions required in us, when we apply our selves thereto. Our Saviour used to compare Prayer to a Son's asking nourishment of his Father; arguing thence what success, and benefit we may expect from it: we come therein to God, not (directly) as to a Lord or Master, to receive commands; but rather as to a Father to request

Matt. 7. 9.  
Luk. 11. 11.

from him the sustenance of our life, and supply of our needs; to render withall unto him our thankfull acknowledgments, for having continuedly done those things for us; and to demonstrate our dutifull respect, and affection toward him. It is natural for children in any danger, streight, or want to fly to their parents for shelter, relief and succour; and it is so likewise for us to have recourse unto God, in all those cases, wherein no visible means of help appear from elsewhere: And to doe so the title of *Father* doth encourage us, signifying not onely power and authority over us, but affection and dearness toward us: The name *God*, importing his excellent perfections; the name *Lord*, minding us of his power, and empire over us, with the like titles declarative of his supereminent Majesty, might deter us, being conscious of our meanness and unworthi-

worthiness, from approaching to him; but the word *Father* is attractive and emboldning; thinking on *that* we shall be apt to conceive hope, that how mean, how unworthy soever, yet being his children, he will not reject, or refuse us: For, *If men being* Matt. 6. 11.  
*evil do give good gifts unto their children; how much more will our Father, which is in heaven, give good things to them that ask him?*

It also plainly intimates how qualified and disposed in mind we should come to God; namely, with high reverence, with humble affection, with hearty gratitude; as to the Authour of our being, to him that hath continually preserved and brought us up; from whose care and providence we have received all the good we have ever enjoyed; from whose mercy and favour we can onely expect any good for the future. By calling God *Father*, we avow

Matt. 21. 22.  
 Jam. 1. 6.  
 1 Tim. 2. 8.

our selves obliged to honour and love him incomparably beyond all things; We also declare our faith, and hope in God; that we believe him well affected toward us, and willing to doe us good; and that we thence hope to receive the good desirable from him (the which are dispositions necessary to the due performance of this duty.) It also implyeth, that we should come thereto with purity of mind and good conscience, which is also requisite to the same intent: for if we are conscious of undutifull and disobedient carriage toward God, how can we call him *Father*? with what heart, or face can we assume to our selves the title of children? *If* (saith S. Peter) *ye call upon him as Father, who impartially judges according to every mans work, (that is, who onely esteemeth them for his children, who truly behave themselves as becometh*

1 Pet. 1. 17.

cometh children) *pass the time of your pilgrimage in fear* (or in reverence toward God). We may add, that we also hereby may be supposed to express our charity toward our brethren; who bear unto God, the Father of all men, the same common relation. But I proceed:

### Which art in Heaven.

God Almighty is substantially present every where; but he doth not every where in effects discover himself alike, nor with equal splendour in all places display the beams of his glorious Majesty. The Scripture frequently mentioneth a place of his special residence (seated in regions of inaccessible light, above the reach not onely of our sense, but of our fancy and conception) where his royal Court, his presence Cham-  
C 4 ber,

Luk. 2. 14.  
19. 38.  
Matt. 21. 9.

Τὸν γὰρ ἀνὴρ  
τοῦτον ὁ ἄγγελος  
εἶπε, καὶ τὸν  
ἀνὴρ ὁ ἀνὴρ  
ἐκείνους, καὶ  
τὸν ἀνὴρ  
ἐκείνους.

ber, his imperial Throne are; where he is more immediately attended upon by the glorious Angels, and blessed Saints; which place is called *Heaven*, the *highest heavens*; the τὰ ὕψιστα, the *highest places*; by his presence wherein God is described here, as for distinction from all other parents here on earth, so to encrease reverence in us toward him (while we reflect upon his supereminent glory and majesty) and to raise our hearts from these inferior things unto desire, and hope, and love of heavenly things; withdrawing (saith S. Chrysostome) him that prays from earth, and fastning him to the places on high, and to the mansions above. But so much for the Title.

The first Sentence of our Prayer is,

**Psalter**

**Hallowed (or sanctified)  
be thy Name.**

Let us first (with *S. Chrysostome*) observe the direction we hence receive in all our prayers to have a prime, and principal regard to the glory of God; not seeking any thing concerning our own good before his praise; that for the order. As to the substance of this particular we may consider, that sanctity implying a discrimination, a distance, an exaltment in nature or use of the thing, which is denominated thereby; and God's name signifying himself with all that we can know of him; himself, as however discovered or declared, with all that relates to him, and bears his inscription; we do here accordingly express our due acknowledgments and desires; for  
by

by a rare complication this Sentence doth involve both praise and petition; doth express both our acknowledgment of what is, and our desire of what should be: we do I say hereby partly acknowledge, and praise the supereminent perfections of God above all things, in all kind of excellency, joining in that seraphical Doxology (which to utter is the continual employment of the blessed Spirits above) who incessantly *day and night* cry out, *Holy, Holy, Holy*; confessing with the heavenly host in the *Apocalypse*, that *he is worthy of all honour, glory and power*; we do also partly declare our hearty wishes, that God may be every where had in highest veneration; that all things relating to him may receive their due regard; that all honour and praise, all duty and service may in a peculiar manner be rendred unto him by  
all

Apoc. 4. 8.  
Apoc. 4. 11.

Τὸ δυνάμεν  
αὐτὸν τὸ δὲ  
δύναμις αὐτοῦ.  
Chrys. Tom. V.  
p. 186.



all men, by all creatures, by our selves especially : that all minds may entertain good and worthy opinions of him ; all tongues speak well of him, celebrate and bless him ; all creatures yield adoration to his name, and obedience to his will : that he be worshipped in truth and sincerity, with zeal and fervency ; this particularly in the Prophet *Esay*, and by *S. Peter* is called *sanctifying God's Name* in opposition to idolatrous and profane Religion (*Sanctifie the Lord of hosts himself, and let him be your fear, let him be your dread, saith the Prophet ; and, Fear not their fear, nor be troubled ; but sanctifie the Lord God in your hearts, saith the Apostle.*) Thus do we here pray and wish in respect to all men, and to all creatures capable of thus sanctifying God's Name ; but more particularly we pray for ourselves, that God would grant to us,

*Es. 8. 13.  
29. 23.*

*1 Pet. 3. 14, 15.*

Matt. 5. 16.  
1 Pet. 2. 12.

Καταξίον  
φαιν, ἵνα  
ἡμεῖς διὰ  
τὰς ἀγαθὰς, αὐτ  
οῦ ἵνα ὁ  
πολλὰς οὐ δι-  
δάσκω, &c.  
Chrys. in  
Matt. 6.

us, that we by our religious and  
righteous conversation may bring  
honour to his name; so that *men*  
*seeing our good works may glorifie*  
*our Father, which is in Heaven.*  
(Vouchsafe, saith he, that we may  
live so purely, that all men by us  
may glorifie thee: so descants  
S. Chrysostome.)

## Thy Kingdom come.

This Petition, or devout wish,  
being subordinate to the former,  
as expressing a main particular of  
that, which is there generally de-  
sired (we here to the glory of  
God desiring a successtull and  
speedy propagation of true Reli-  
gion) seems in its direct, and im-  
mediate sense to respect the state  
of things in that time, more espe-  
cially befitting our Lord's Disciples  
then, when the Kingdom of God  
(that is, the state of Religion un-  
der

der the Evangelical Dispensation) was coming and approaching; ( according to that of our Saviour in S. Luke: *I say unto you of a truth, there be some of you standing here that shall not taste death, till they see the Kingdom of God*) whence it did become them in zeal to God's glory, and charity for mens salvation, to desire that Christianity might soon effectually be propagated over the world, being generally entertained by men with due faith and obedience: that is, that all men willingly might acknowledge God as their Lord and Maker, worshipping and serving him in truth; that they might receive his blessed Son Jesus Christ as their King and Saviour, heartily embracing his doctrine, and humbly submitting to his laws; to which purpose our Lord enjoins his Disciples to pray, *that the Lord of the harvest would send labourers into his harvest;*

Luk. 9. 27.  
Matt. 16. 28.  
3. 2.

Matt. 9. 38.

harvest; and S. Paul exhorts the  
 1 Thess. 3. 1. *Thessalonians to pray, that the  
 word of the Lord may run and be  
 glorified. And in parity of rea-  
 son, upon the same grounds, we  
 are concerned, and obliged to de-  
 sire, that Christian Religion may  
 be settled and confirmed; may  
 grow and be encreased; may  
 prosper and flourish in the world;  
 that God's authority may to the  
 largest extension of place, to the  
 highest intention of degree, uni-  
 versally and perfectly, be main-  
 tained and promoted, both in ex-  
 ternal profession and real effect;  
 the minds of all men being sub-  
 dued to the obedience of faith;  
 and avowing the subjection due  
 to him; and truly yielding obe-  
 dience to all his most just and  
 holy laws. Thus should we pray  
 that God's Kingdom may come;  
 particularly desiring that it may  
 so come into our own hearts;  
 humbly imploring his grace,  
 that*

Τὸ πρῶτον  
 ἡμεῖς οὕτως  
 ἡμεῖς οὕτως  
 τὸν, ὁ ἰσχυρὸς  
 ὡς οὐρανὸν ὁ  
 ἰσχυρὸς ὡς  
 ἰσχυρὸς τὸν  
 ὁ ἰσχυρὸς τὸν

that he thereby would rule in our hearts, quelling in them all exorbitant passions, and vicious desires; protecting them from all spiritual enemies, disposing them to an entire subjection to his will, and a willing compliance with all his commandments: for this is *the* Βασιλεία; ἡ τοῦ καὶ βασιλεύοντος αἰωνίου τοῦ Θεοῦ καὶ τοῦ καὶ αἰωνίου, &c. Chrys.

*Kingdom of God*, which (as our Lord telleth us) *is within us*; the Luk. 17. 21.

which *doth not* (as S. Paul teacheth us) *consist in meat and drink* Rom. 14. 17.

(in any outward formal performances) *but in righteousness, and peace, and joy in the Holy Ghost*;

that is, in obedience to God's will, and in the comfortable consequences thereof: this is *the* Matt. 6. 33.

*Kingdom of God*, which we are

enjoined, before any worldly accommodations, *first to seek*.

Thy

**Thy will be done in earth, as it is in heaven.**

This Sentence is likewise complicated of praise, good desire, and petition : for we thereby first do acknowledge the wisdom, justice, and goodness of God in all resolutions of his will, and dispensations of his providence :

I. We profess our approbation of all God's counsels, our complacence and satisfaction in all his proceedings ; our cheerful submission and consent to all his pleasure ; joining our suffrage, and saying in harmony with that blessed Choire in the Revelation :

Apoc. 15. 3. *Great, and wonderfull are thy works, O Lord God Almighty ; just and true are thy ways, O thou King*

*King of Saints.* We disclaim our own judgments and conceits; we renounce our own desires and designs, so far as they appear inconsistent with the determinations of Gods wisdom, or discordant with his pleasure; saying after our Lord, *Let not my will, but thine be done.* Luk. 22. 42.

2. We do also express our desire, that as in heaven all things with a free, and undisturbed course do pass according to Gods will, and good liking; every intimation of his pleasure finding there a most entire and ready compliance, from those perfectly loyal and pious spirits (*those ministers of his, that do his pleasure,* as the *Psalmist* calls them) so that here on earth the gracious designs of God may be accomplished without opposition or rub; that none should presume, as the *Pharisees* and *Lawyers* are said to doe,

Act. 13. 46.

*ἀντιτείναντες τὸν λόγον τοῦ Θεοῦ*, to disappoint or defeat God's counsel; *ἀντιτίθεντες*, to thrust away or repulse God's word, as the Jews did in the Acts; to resist, provoke, or defie God by obstinate disobedience; as many are said to do in the Scriptures; but that every where a free, humble, hearty, and full obedience be rendred to his commands.

Heb. 13. 21.

3. We do also pray, that God would grant us the grace willingly to perform, whatever he requires of us, (*perfecting us*, as the Apostle speaketh, in every good work to do his will, and working in us that which is well-pleasing in his sight) contentedly to bear whatever he layeth upon us; that God would bestow upon us a perfect resignation of our wills unto his will; a cheerfull acquiescence in that state and station wherein he hath placed us; a submiss patience

Phil. 4. 13.



ence in all adversities, whereinto he disposeth us to fall; a constant readiness with satisfaction and thankfulness (without reluctancy or repining) to receive whatever cometh from his will, whether gratefull or distastefull to our present sense; acknowledging his wisdom, his goodness, his justice in all his dealings toward us; heartily saying with good Eli,  
*It is the Lord, let him do what seemeth him good; with Hezekiah; Good is the word of the Lord, which thou hast spoken, with David; Behold here I am, let him do to me, as seemeth good to him; with Job; Shall we receive good at the hand of God, and shall we not receive evil?*  
 and, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord: Yea it were well, if we could after the Heathen Philosopher, upon all occasions with our hearts say,*

1 Sam. 3. 18.  
 2 King. 20. 19.  
 2 Sam. 15. 26.  
 Job 6. 10. 1. 21.  
 Psal. 97. 9.  
 55. 23.  
 Epi. 2. 23.

Plat. Criton.  
 τὸ θεῶν φέρον  
 ὅτι βίη διέτα-  
 ξει, &c. Quis  
 dixerit quod  
 quod statum volu-  
 erit, &c. Ant.  
 IV. 31.  
 Ἀναξίμανος  
 τὸ ἐν καὶ ἐν-  
 τα, Ant. III.  
 43. 16. II. 17.  
 X. 11. XII. 1.  
 Ant. VII. 31.  
 X. 11.

Sen. De Or.  
 Sep. 32. Ego  
 secundum natu-  
 ram vivo, si te-  
 summe illi dederis.  
 Optimum est  
 Deum, quo  
 auctore cupis  
 providentiam  
 marmuratione  
 comitari, &c.  
 hic est magnus  
 animus, qui se  
 Deo tradidit.  
 Sen. Ep. 376  
 34. 71, &c. de  
 Prov. 5.

οἱ τοῦτο θεῶν φέρον, τοῦτο γὰρ ὁ θεὸς  
 If God will have it so, so let be :  
 if we could observe those rules  
 and precepts, which even the  
 Philosophers so much inculcate ;  
 to commit all our affairs to God,  
 to love and embrace ( hugg ) all  
 events ; to follow, and to accompa-  
 ny God ; to yield, deliver, and re-  
 sign our selves up to him. ( Deo  
 se præbere, dedere, tradere, &c. )  
 and the like.

**Give us this day our  
 daily bread.**

I shall not stand to criticise  
 upon the hard word here used,  
 translated *daily* ; I onely say, that  
 of two senses offering themselves,  
 both are probable, and by good  
 authority countenanced ; both are  
 proper and sutable to the matter,  
 or nature of the thing : according  
 to one we pray for the bread τὸ

ἐπιβίον,

vid. Hæm. Cat.  
 in loc. & Tow. y.  
 in Anal. Dom.

*ἐπιβίωτος*, of the time to come, or of that future life, which it shall please God to allow us; according to the other, we request bread *ἐν τῷ νῦν*, which is necessary for our being, and the preservation of our lives; joining both together (which is more sure and safe) we pray for a competent provision toward the maintenance of our life hereafter, during our appointed time: that for the sense; upon the Petition it self we observe:

*Actus Primus,  
ut dicitur  
in ista oratione  
Calixtus, et  
Gregorius  
magna dicitur  
Chrys.  
Tom. V. 187.*

I. That after we have rendered our due tribute of praise, and respect unto God, we are allowed, and directed to request of him good things for our selves; beginning, as nature prompteth, with the preservation of our beings, and lives; whereby we become capable of receiving and enjoying other good things;

By doing which we also do imply the sense we have of our total dependencie upon God; avowing our selves to subsist by his care and bounty; disclaiming consequently all confidence in any other means to maintain or support us; in any store we have laid up, or estate we pretend to; in any contrivance or industry we can use; in any succour of friends or relations; for that notwithstanding all these, we do need our daily bread to be dealt to us by God, and must continually beg it as a gift from his hands.

We are by that word, *wherefore, this day*, taught our duty (signifying withall our performance thereof) of being willing continually to rely upon God; not affecting to even be so much beforehand, as not to need God's constant assistance: we ask not, that God  
 yd      &      would

would give us at once, what may serve us for ever, and may put us out of any fear to want hereafter; we ask not for that which may suffice for a long time, for many years, many months, many days; but that God would give us to day, or rather *day by day* (*τὸ αὐτὸ ἡμέτερον*, Luk. 11. 3. as it is expressed in S. *Luke*) that is, that he would continually dispense to us, what is needfull for us: we should not therefore desire to have an estate settled upon us; to live by our selves, or on our own incomes; to be set out of God's house, or immediate protection and care; this in it self cannot be (for God cannot alienate his goods from himself, nor can we subsist out of his hand) nor must we desire it should be; 'tis a part of Atheism, of Infidelity, of Heathenish profaneness and folly to desire it (*these things, saith our Lord, do the Gentiles seek; that is, they are covetous of wealth, and care-*

Matt. 6. 32.

Matt. 6. 25.  
 1 Pet. 5. 7.  
 Heb. 13. 5.  
 Phil. 4. 6.

full for provisions to live without dependence upon God) but we must esteem God's providence our surest estate, God's bounty our best treasure, God's fatherly care our most certain, and most comfortable support; *casting all our care on him*, as being assured that *he careth for us*; will not leave nor forsake us; will not withhold, what is necessary for our comfortable sustenance.

4. It is here intimated, how sober, and moderate our appetites should be, in regard both to the quality and quantity of the things we use: we are directed to ask *τεϋον*, & *τεϋον* (as *S. Chrysostome* says) necessary food, not luxurious plenty, or delicacy: it is bread (the most simple, homely, and common diet) that is, such accommodations as are necessary to maintain our lives, and satisfy our natural desires; not *superfluities*,

*ties*, serving to please our wanton appetites, or humour our curious fancies; 'tis not variety, daintiness, elegancy, or splendour we should affect to enjoy, but be content to have our necessities supplied, with the coursest diet, and the meanest apparel, if our condition requireth it, or God's providence in an honest way alloteth no other to us: we may soberly and thankfully enjoy what God sends; but we should not presume to ask for, or desire other than this.

And for the measure, we learn to ask onely for so much as shall be fit to maintain us; not for rich, or plentiful store; not for full barns, or for heaps of treasure; not for wherewith to glut, or pamper our selves; but for daily bread, a moderate provision then to be dealt to us, when we need it.

It follows,

And

And forgive us our trespasses, as we forgive them that trespass against us (our trespasses, 'tis our debts (*ὀφειλήματα*) in S. Matthew; our sins (*ἁμαρτίας*) in S. Luke; and they who trespass against us are in both Evangelists called our debtors: for he that injures another is obnoxious and in debt to him; owing him satisfaction, either by making reparation, or undergoing punishment.)

After the preservation of our beings (the foundation of enjoying other good things) our first care,



care, we see, ought to be concerning the welfare of our better part, and state; which chiefly consists in the terms, whereon we stand, toward God, upon whose favour all our happiness dependeth, and from whose displeasure all our misery must proceed; since therefore we all do stand obnoxious to God's wrath and justice; having omitted many duties, which we owe to him, having committed manifold offences against him; it is therefore most expedient, that we first endeavour to get him reconciled to us, by the forgiveness of our debts and offences; concerning which remission, upon what account it is necessary, upon what terms it is granted, by what means it is obtained, in what manner it is dispensed by God, I have elsewhere touched, and it is not seasonable now farther to insist thereon: onely it may be pertinent here to observe,

I. That

1. That this being the first of Petitions (formally such, and) purely spiritual; we are hereby admonished to lay the foundation of our devotions in humility; that we are obliged, before we presume to ask any thing of God concerning our chief happiness, and well-being, to reflect upon, acknowledge, and confess our unworthiness (not coming to our prayers as the *Pharisee* did, dotting upon our worthy qualities, and good deeds; but like the poor *Publican*, with a sense of our infirmities and miscarriages; so as to be ready to acknowledge our selves, as indeed we all are, guilty of many, and great sins) this is here implied; for in requesting pardon for our sins, we confess our selves to be sinners, and to need God's mercy.

2. We

2. We may hence learn the necessity, and the excellency of that benefit we here beg. When the *Psalmist* applied himself to praise God for his benefits, this he set in the first place, as most needfull and considerable to him: *Bless the Lord, O my Soul* (said *Psalm* 103. 2, 3. he) *and forget not all his benefits* (or rather, not any of his benefits) *who forgiveth all thine iniquities, who healeth all thy diseases*; and answerably. it is the first particular benefit we pray for.

3. We must take notice, that we are obliged to go to our devotions with universal charity, and good-will toward others; *to lift up* (as *S. Paul* injoineth) *holý hands without wrath, and doubting* (or without wrath, and *disension*) *to depose all enmity* (as our Lord adviseth) before we bring our oblation to the altar of God; *Matt. 5. 23.*  
refer-

reserving no spight, or grudge toward any man; but having a heart clear of all ill-will, and desire of revenge; being in affection of mind toward others as we do wish, and hope, and pray that God would be toward us: such in all reason, equity, and ingenuity should our disposition be; and such God requires it to be; and such we do assert, and promise it to be; implying also a compact with God, no otherwise to desire, or expect his favour, and mercy toward us, than as we resemble him in kind and mercifull intentions toward our brethren: It is implied on God's part, that he vouchsafes pardon onely upon these terms; yea more, that he doth truly promise pardon upon our performing this condition; so our Saviour, purposely reflecting on this Petition, doth afterward expound it: *for,* saith he, *if you forgive to men their*

*their trespasses, your heavenly Father will also forgive you; it also implies a consent on our parts, and submission to this condition, as most equal and reasonable; so that if we break it, if we do retain any uncharitable inclinations, we deal falsely with God; we forfeit all pretence to favour, and mercy from him; we are neither qualified for mercy, nor shall obtain it from God.*

### **Lead us not into temptation.**

*Temptation* is sometime taken in a middle, and indifferent sense for any occasion, by which the moral quality of persons (their vertue, or vice) is examined, and discovered: so God is said to have *tempted Abraham*, when he propounded to him the offering up of his Son; so he tempted the *Israelites*,

Deut. 8. 2.  
*his hunger* or

Deut. 10. 3.

Luk. 22. 28.  
 Heb. 2. 18. 4. 15.  
 1 Pet. 4. 12.  
 2. 6, 7.

*Israelites*, by leading them in that long journey through the wilderness, *that he might know what was in their heart, whether they would keep his commandments, or no*: so he likewise tempted them by permitting Seducers to do wonderful things, *that he might know, whether they did love the Lord with all their heart, and with all their soul*: And because affliction is of such a nature, as to try the temper, disposition, and intentions of men, therefore temptation often is used for affliction. It seemeth also sometimes put in a good sense, for an occasion designed to exercise, or to improve, or to declare the vertues of a person; so the inconveniencies, and crosses incident to our nature, and condition here, the which our Lord did undergo, are by S. Luke, and others of the *Apostles* styled temptations; so *the fiery trial* in S. Peter was *εἰς πειρασμὸν*, to exercise and

and refine them, *that* (saith he) *the trial of their faith might be to praise, and honour, and glory; so S. James biddeth Christians to* Jam. 1. 2. *rejoice, when they fall into divers temptations; that is when they meet with opportunities of exercising their faith, and patience; and so we may understand that place in Deuteronomy: Who* (*'tis* Deut. 8. 16. *said*) *fed thee with Manna, that he might humble, and prove thee (or tempt thee, ἵνα ἐκπειράσῃ σε, say the LXX.) to do thee good at the latter end; that he might tempt thee, that is, that he might render thee approved; might exercise, and improve thy dependence on God, thy patience, thy obedience. But the word is commonly taken in a worse sense, for an occasion presented with ill purpose, or naturally tending and not easily avoided, of falling into sin; a stumbling block, a snare; as when S. Paul saith, that they who* 1 Tim. 6. 9.

Jam. 1. 13.

Job 2. 6.

1 King. 21. 23.

Gen. 45. 5.

*will be rich, do fall εἰς πειρασμὸν καὶ πῶδαν, into temptation, and a snare ; thus S. James assureth us, that God tempteth no man ; that is, doth not intend to seduce, or inveagle any man into sin. Yet because nothing in the world, either good or bad, doth happen without God's permission, and governance ; and the Devil himself must obtain licence from God, before he can tempt any man, or do any mischief (as we see in Job's case, and in the history of Ahab) since God seeth whatever is done, and with greatest ease could hinder it ; and doth not otherwise than for some good end suffer any evil to be designed, or atchieved, it is the style of Scripture to attribute such things in some sense to him ; as when God is said to send Joseph into Egypt to preserve life ; when as in truth his brethren out of envy, and ill-will did sell him thither ; and, God is said*  
to



to move David to number the people; when as indeed Satan (as it is otherwhere affirmed) provoked him to number them; and that horrid Tragedy acted by the Jews upon our Blessed Saviour is said to be brought to pass by the hand and definite counsel of God; because God foreseeing the temptations, which those men should incur of committing such acts; and their inclinations to perform them, did resolve not to interpose his power in hindrance of them, but suffering them to proceed, would turn their mischievous practices to an excellently good end, and use them as instruments of his just, holy, and gracious purposes: Thus then where as by *temptation* here is meant any occasion alluring, or provoking to sin, or withdrawing from duty, with a violence, all things considered, exceeding our strength to resist or avoid; (or however

2 Sam. 24. 1.  
1 Chron. 21. 1.

Act. 2. 23. 4. 28.

such an one, that is apt to overthrow us) God may be said to bring them into it, whom in justice he permits to be exposed thereto; although he do no otherwise intermeddle, or concur therein, than by not affording, or by withdrawing his especial direction, and assistance; leaving them without check blindly or wilfully to follow the sway of their own tempers, the instinct of their vain minds, the bent of their corrupt wills; the violence of their unruly passions, and appetites; letting them to fall into the manifold snares of false opinion, evil custom, and contagious example, which the World sets before them; (the *World*, which by its fair promises, and pleasing flatteries enticeth to sin, or by its angry frowns, & fierce threats discourageth from goodness) permitting the Devil, without controll or impediment, by his wiles to delude and seduce them;

them; which kind of proceeding of God with men is clearly represented in the 81 Psalm; where, of the *Israelites* God says, that having signally declared his pleasure to them, and by promise of great benefits invited them to observe it; upon their wilfull neglect, he dealt thus with them:

*But* (says God there) *my people* Psal. 81. 12. 13. *would not hearken to my voice; and Israel would none of me; So I gave them up unto their own hearts lusts; and they walked in their own counsels.* In such manner, if God, provoked thereto by our heinous miscarriages, doth justly bring us into, or doth let us enter into temptation (as our Lord otherwhere expresseth it, *Pray,* Luk. 22. 40. 46. *saith he, that ye enter not into temptation*) we shall infallibly run into many grievous sins, and desperate mischiefs; no less surely, than we shall wander, and stumble in the dark, than we shall slide;

Jer. 10. 23.

and fall in the most slippery places; and sometimes be entangled, when we do walk in the midst of snares, surrounded with traps innumerable, most cunningly laid to catch us: *It is not* (saith the Prophet) *in man to direct his steps;* so as to go streight, and upright; 'tis not in him to see his duty, to bend his inclinations to compliance therewith; to restrain his appetites, when sensible objects forcibly press on them; to govern his passions, when they are vehemently stirr'd to disorderly motion: we do continually need God's instruction to guide us, God's

Psal. 37. 23, 24.

*hand to uphold us,* God's care, and help to guard us: when therefore, I say, our condition and circumstances do minister dangerous occasions of sin; when our vain and weak tempers do incline, or betray us thereto; when the world would smile, or frown us into it; when the Devil violently solicits,

solicits, or thrusts on toward it; thus to be destitute of God's grace, thus to be left to our selves, is the most horrible judgment, that can be. In such cases and seasons God's interposal is necessary either to remove those temptations, or to support, and defend us from the prevalence of them, *ἐνδύσων ἀ-  
πίστας*, keeping us from stumbling Jud. 24.  
and falling (as S. Jude speaks) not suffering us (as S. Paul expresseth 1 Cor. 10. 13.  
it) to be tempted above what we are able, but making with the temptation also a way to escape, so that we shall be able to sustain it.

That God would please to do this for us, we do here pray; and in pursuance of this Petition we subjoin that, which in part may pass for an illustration thereof; (implying an *antithesis* serving to that purpose: for delivering from evil importeth the same with *ῥύσας ἐκ πειρασμῶν*, being rescued from temptation, in S. Pe-

2 Pet. 2. 9.

Apoc. 3. 10.

ter; *The Lord*, saith he, *knoweth how to rescue the godly out of temptation*, and τῆσιν ἐκ τῆς ὥρας πειρασμῶ, *to preserve from the time of temptation*, in the Revelation; which are opposed to bringing into temptation) partly it may be supposed an improvement thereof; *delivering from evil* signifying perhaps somewhat more, than not permitting us to incur occasions strongly inviting us to evil; even the effectual keeping us from being overborn, or complying with it; but let us consider that Petition it self.

**But deliver us from evil.**

*From evil*, ἀπὸ τοῦ πονηροῦ; *S. Chrysostome* takes it for the Devil; who is the ὁ πονηρὸς, *the Evil one*, the tempter; who seduceth us to evil: but we shall take

take it, according to the more common acception : *from evil*, that is principally from sin, or evil moral and spiritual ; the one-ly evil, simply and in its own nature such ; and the root of all other evil ; from that, and consequently from all mischief (evil natural, and temporal ; or evil penal, and afflictive) which may grow upon, or sprout from thence. As for such evils as these, the want of things necessary, or convenient for us, bodily disease, and pain, disappointment in our designs and ill success in our undertakings, disgrace and reproach upon our good names, dangers, difficulties and distresses concerning our outward estate, distractions, vexations, and troubles of mind about temporal matters, with the like evils, (in some sense, in some degree evils, or appearing such to our natural sense and fancy) we may indeed deprecate them  
(as

(as even our Lord himself did) with submission (as he did) to the wisdom and will of God, in case it pleaseth him, and he thinketh fit to remove them; but all these things, being but names and empty sounds in comparison to spiritual and eternal evils (such as are vicious distempers of mind, indispositions to serve God, ill progress in our spiritual affairs, dissatisfaction concerning our state in respect to God; actual transgression of God's holy will and law; incurring God's displeasure and disfavour; being deprived of his grace and assistance; wanting the communion and comfort of his Holy Spirit; remorse of conscience, and anguish of spirit for having violated or neglected our duty; blindness of mind, hardness of heart; want of love, reverence, devotion toward God, of charity and good-will toward our neighbour; of sobriety, humility, regularity



gularity of passion, and calmness of temper in respect to our selves and the inward frame of our souls; these, I say, and such like evils) we should absolutely request of God, that he in mercy would deliver and free us from them; they being irreconcilably repugnant to his will and glory; and inconsistent with our eternal welfare. Yet even these, and all other things we do request onely in general terms, leaving the distinct matter, and manner and measure, according to which they should be dispensed, to the wisdom, and goodness of God; who *doth* (as our Lord telleth us) *know* Matt. 6. 8. *what things we need before we ask him*; and is not onely *able* (as Eph. 3. 20. *S. Paul* says, but willing also) *to do for us superabundantly above what we can ask, or think.* We are hereby (it seems) taught this point of good manners in our devotion, not to be tediously punctual

tual and particular in our prayers, as if God needed our information, or were apt to neglect the particulars concerning our good.

We shut up all with a *Doxology*, most suitable to the nature of devotion, signifying our due faith, our affection, and our reverence toward God :

**For thine is the kingdom, the power, and the glory, for ever, and ever. Amen.**

That is, For thou hast a perpetual and unmoveable authority whereby justly to dispose of all things ; thou hast an indefectible, and irresistible power, whereby thou canst effect whatever seems just and good to thee ; wherefore we profess onely to rely upon,  
and

and seek help from thee; with hope and confidence we address our selves to thee for the supply of our needs; *thine is the glory*; all honour and reverence, all love and thankfulness are due unto thee, therefore we render our adorations and acknowledgments to thee. Even so to thee, God the Father, God the Son, and God the Holy Ghost be for ever ascribed all glory and praise. Amen.

---

A N



A N  
E X P O S I T I O N  
O F

**The Decalogue.**

**A** Lthough this *Système* of Precepts may seem to have been in its design rather political, than moral; to regard publick, and external, rather than private, and interiour action; that great branch of morality, which respecteth our selves in our private retirements, or in our particular conversation, Sobriety of mind and manners, being scarce touched herein, at least not openly and plainly expressed; as also devotion toward God (in any of its

its kinds, of praise, thanksgiving, confession of sin, prayer and intercession) that great part of natural Religion, being not explicitly, and positively enjoined: Although also (as by the introduction thereto, and some passages therein, especially as it is delivered in *Deuteronomy*, may appear) it seemeth particularly to concern the *Jewish Nation*; a People called, and chosen by God out of all Nations, to be governed in a more special, and immediate manner by God himself, obliged to him by peculiar benefits and favours, designed by him to a separate manner of living; being also perhaps in temper and disposition as well as in condition and circumstances of life different from other People; whence Laws convenient, (or in a manner necessary) for them, might not so well sute to all others; upon which accompts as other of their Laws,

so

Ὁ γὰρ ὁ νομοθετὴς  
τοῦ λαοῦ ἐστὶν  
ἐν ἑαυτῷ, ὡς ἐν ἑαυτῷ  
αὐτῷ, &c.  
Just. M. Dial.  
cum Tryph.  
p. 228.

so perchance some passages in this notable part of them may not unreasonably be deemed peculiarly to concern them; Although however this *Systeme* doth more directly and immediately oblige that People, all being formally, and in style of Law directed onely to them, promulged in their ears, expressed in their language, inserted into the body of their Laws as a principal member of them; it being also expressly called a *Covenant* with that People. (*He declared unto you*, says the text, *his covenant, which he commanded you to perform, even ten commandments*) and accordingly was reposed in the Ark, hence it seems named *the Ark of the Covenant*, the which, when all Nations should be converted to God, and admitted into the Church, was (as the Prophet *Jeremy* foretold) to be utterly discarded and laid aside. (*In those days*, saith God

Deut. 4. 13.  
10. 2.  
Exod. 34. 1, 28.

Jer. 3. 16, 17;

in him, they shall say no more the Ark of the Covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it; neither shall that be done any more.)

Hence although some passages herein, according to their primary, strict, and literal meaning might never have been intended universally and perpetually to oblige;

Yet notwithstanding these exceptions, if we consider,

**I.** The manner of its delivery; with what extraordinary solemnity it was proclaimed; how it was dictated immediately from God's own mouth; and written with his finger; on

**2.** The matter of it, containing the prime dictates of natural reason, the chief rules of piety toward God, and equity toward

our



our neighbour (whence those eld-  
gies conferr'd on it, in *Nehemiah's* Neh. 9. 13.  
*Thou camest also down upon mount  
Sinai, and gavest them right judg-  
ments, and true laws, good statutes  
and commandments; and by Saint  
Paul: The law is holy; the com- Rom. 7. 12.  
mandment holy, just and good;*  
(for that commendation doth I  
suppose especially respect this part  
of the Jewish Law; out of which  
he takes his instance, *Thou shalt Rom. 7. 7.  
not covet*) if we also consider,

3. The end and design of these  
Precepts, which was to ground  
them in true notions of Religion,  
and to dispose them to the prac-  
tice of righteousness; to render  
them loyal and acceptable subjects  
to God; to promote God's glory,  
and their own good; which be- Deut. 10. 14.  
ing expressed in general concer-  
ning their Law, doth more espe-  
cially agree to this *Systeme*;  
being as the base and platform;

the heart and quintessence of all their other Laws ; the which seem added as superstructures on it, or fences thereof :

4. If we also consider, that our Saviour did not derogate from this Law, but declared his intention onely to expound it, or to amplify, and extend it (they are the words of *Tertullian* and *Irenæus*) and how the Apostles do sometimes allege some passages in it, as retaining some authority, and force to oblige.

Rom. 7. 7.  
Eph. 6. 3.

5. Considering also farther, that there is no commandment herein (howsoever, according to its immediate and direct sense seeming peculiar to that People) which may not in a larger, or in a mysterious and spiritual meaning ; which at least may not according to good analogy, or parity of reason concern us ; obliging

ging us, if not by direct authority in punctual manner to the very same thing, yet, as a signification of God's pleasure and approbation, to somewhat answerable and like thereto;

6. *Lastly*, If we consider that all, or the greatest part of, the main duties concerning us are either plainly expressed, or closely insinuated in them; or may at least be conveniently reduced to them; our Saviour himself having gone before, directing us in the matter and manner of doing it;

Considering, I say, these things, we have no small reason to yield great veneration to this ancient *Systeme* of Precepts; and to acknowledge the great use thereof in order to the guidance of our life, and practice: we accordingly shall so descant thereon, as by considering the main drift, intrinsic

sick reason, and spiritual intention of each particular, to reduce the chief Precepts of *Christian Doctrine*, which oblige us, there-  
to.

Premising thus much I address my discourse to the particulars; omitting all controverted niceties concerning the division thereof; and all circumstantial questions; touching onely such things, as shall appear substantial; and use-  
full.

**God** spake all these words, saying :

This is a title, or superscription like the *Par de le Roy*, (*by the King*) at the head of a Proclamation declaring from whom, and in what manner, that which follows doth come; and therefore implying what it is, and how it should be received.

**God**

God spake; It comes from God as Author; and that most immediately, as it were from his own mouth; and hath consequently the nature and force of a Law, obliging to highest regard and obedience; as that which proceedeth from the most sovereign, unquestionable, and uncontrollable authority; which is promulged in a way most evident, and most direct: every signification of God's purpose, or pleasure is usually called God's Word; for God (as the *Apostle* Heb. 1. 1. says) *in divers kinds, and manners did speak unto the Fathers*; and to every such Word our ear should be attentive, our heart should be submissive, our hand should be obedient; but especially they should be so, when God himself immediately declares his mind and will; as he did notoriously in this case, by a great voice,

Deut. 5. 24.

distinctly audible and intelligible, miraculously formed by himself:

*Behold, say the People, the Lord our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day, that God doth talk with man, and he liveth:* and if whatever is in God's name (by message of Angels, by inspiration of men, or by any other ways) revealed must be entertained with all submissive respect, what regard is due to that Word, which God is pleased, not by his Ministers and instruments, but himself in person, as it were, to pronounce?

**These words:** that is these speeches, or sentences; (for so a Word in Scripture style signifieth) or these things, and matters (for the Hebrew word *debarim*, as the Greek *phrasai* signifieth both words and things: they are several

veral times in the *Pentateuch* called the *ten words*, or *ten things*; whence the *Systeme* of them is named the *Decalogue*. Exod. 34. 28.  
Deut. 4. 13.  
10. 2.

*All these words*: all, without distinction or exception, did proceed from the same authority, and in the same manner; and all therefore do require the like regard, and observance to be yielded to them: Jam. 2. 10, 11.  
Matt. 5. 19.

**I** am the Lord; or, *I am Jehovah, thy God, which brought thee out of the land of Egypt:*

These words are by some taken for a Precept; injoining the acknowledgment, and acceptance of God, answerable to what is here implied; and consequently all the positive duties of Religion, deducible hence; but we see the style

style is declarative, and assertive, not directly imperative; and so it may pass rather as a Preface farther enforcing obligation to obedience; wherein are expressed, or intimated the chief reasons, upon which it is grounded; every word containing in it somewhat of remarkable *emphasis*:

*I am Jehovah*; or that very same God, who under this appellation discovered my self to thy forefathers; who enacted a special Covenant with them; who received homage, worship, and engagements to service from them; who promised especial protection and favour to them, and to their seed; that *Jehovah*, who indeed *am*, what this name importeth, the only true and real God; eternal, independent, and indefectible in essence; true and infallible in word; constant and immutable in purpose; firm and faithfull in performance of what-  
ever



ever I promise, or threaten: that same *Jehovah* I am; to whose words therefore, upon all accounts of reason, of duty, of interest thou particularly dost owe most submissive attention, and obedience.

*Thy God*: that supereminent being, and power, to whom thou peculiarly dost owe worship and honour, love and affection, duty, and service: who although he be indeed the Lord of all the World, yet beareth a special relation unto thee; as *having chosen*, Deut. 7.6. 4-9  
and avouched thee to be a special People to himself, above all the People, that are upon the face of the earth; having promised thee to make thee high above all Nations, which he hath made, in praise, and in name, and in honour; and having by many signal demonstrations of favour and mercy confirmed to thee the performance of his covenant, and promise; thou  
also

*Deut. 26, 16.* also reciprocally having *avowed* me to be thy God, to walk in my ways, to keep my statutes, my commandments, my judgments, and to hearken to my voice.

**Who brought thee out of the land of Egypt; out of the house of bondage :**

This is a particular, and most remarkable instance, by which it appeareth what God it is, that doth thus impose law upon them; and how they are obliged to entertain it : that God it is, who in pursuance of his singular favour toward thee, and of his Covenant made with thee, hath particularly obliged thee by so eminent a benefit, in a manner so full of wonder in it self, so full of grace toward thee, delivering thee

thee from saddest oppression and slavery, bringing thee into a desirable state of present liberty, and of sure tendency (not otherwise than by thy fault to be frustrated) toward enjoyment of rest, of plenty, of all joy and comfort in the promised Land; declaring hereby, as his glorious and divine perfections of wisdom, and power, so his exceeding goodness toward thee, his faithfull care over thee, his readiness and sufficiency in all thy needs and exigencies to protect, preserve, and deliver thee:

I then being such, *Jehovah*, the onely true God; *thy God*, by particular engagement, and endearment; thy gracious and bountifull benefactour not in will onely, but in deed; do thus propound my will unto thee; and upon all accompts of general and special duty; of reason, of justice, of gratitude require thy regard,  
and

and observance of what follows.

Now what God in a direct, and literal sense thus speaketh to the Jewish People, may according to likeness of case, and parity of reason (especially in a mystical and spiritual way) upon more considerable, and effectual accompts be applied unto us: The Lord *Jehovah* is such no less to us than to them; He is *the same yesterday, to day, and for ever*; to him, as to the onely, true, eternal, and Almighty God, the essential Authour, Lord, and Governour of all things, our highest respect, and observance are due; He also, in a stricter relation, founded on higher grounds, is *our God*, having chosen us, and consecrated us more especially to himself; having received us into a closer confederacy (*a new and better covenant*, as the *Apostle* calls it, *established upon better promises*) having obliged us by granting

Heb. 13. 8.

Heb. 8. 6. 7. 22.

granting nobler privileges, and dispensing more excellent benefits to us: who likewise hath brought us up out of a spiritual *Egypt*, and state of infinitely more wretched bondage; hath rescued us from the tyrannical dominion of *Satan* (a far more intolerably cruel and hard Master, than any *Pharaoh*) hath freed us from serving sin in our souls and bodies, a far harder service, than making bricks, or any bodily toil can be; who hath conducted us in the way, and conferr'd on us an assured hope (if we be not wanting to our selves, and our duty) of entering into the heavenly *Canaan*, a place of perfect rest, and unconceivable bliss: who (as *S. Paul* expresseth it) *hath delivered us from the power of darkness, and translated us into the kingdom of his most beloved Son*; who therefore here, according to spiritual intent, may be understood to speak in a higher strain

strain to us; justly exacting a more *punctual* and accurate obedience to his commandments. But so much for that part, which seems introductory.

I. Commandment.

**Thou shalt have no other God's before me.**

Matt. 4.

'Tis in the *Hebrew*; there shall be to thee no other Gods (or no strange Gods; for *alii* some render it, some *alieni*) *אני לך* (*al-panai*) to my face, or at my face; that is in comparison, or competition with me; so as to be confronted to me; or together and in consort with me:

Deut. 32. 39.

*I am He* (saith God elsewhere) *and there is no God* *אני עמך* (*im-madbi*) *with me*; or beside me; *πλὴν ἐμὲ*, the *LXX* render it; and so the phrase commonly importeth; as in that saying of the Scribe, answering to this: *There*

Mark 12. 32.

*is one*

is one God, καὶ ἔτι ἕν ἄλλος πλεον  
αὐτῷ, and there is no other God  
beside him : but we need not cri-  
ticize on the words, the sense  
being plain ; as containing a pro-  
hibition of assuming any other  
into partnership with the one true  
God ; acknowledging in mind, or  
in outward expression any other  
for God. The Precept, as most  
of the rest, is in form negative,  
and prohibitive, but supposeth  
and implyeth somewhat affirma-  
tive and positive ; as the rest also  
may be conceived to do. It im-  
plies this affirmative Precept,  
thou shalt have me for thy God :  
Now to have for our God, signi-  
fies as to internal disposition of  
mind a most high esteem, honour,  
dread, and love of that Being, as  
endued with attributes, and per-  
fections superlatively excellent ;  
the admiring all his works, ap-  
proving all his actions, acquiescing  
in all his proceedings and dealings

G

with

with us ; the reposing our hope and trust in him as most able and willing to help us, and do us good ; in outward expression to acknowledge, praise, and bless him as such ; to yield all fitting demonstrations of respect to his name, and to whatever is specially related to him ; patiently to submit to his will, and readily to obey his commandments : these principally and the like acts of internal devotion, and external piety are comprized in the words, having him for our God ; and we are to understand them here in-joined to us ; the same, which is in Scripture called the *fearing*, the *serving*, the *worshipping*, the *loving God with all our heart, and all our soul, and all our mind, and all our might*.

This is implied ; and it is expressly prohibited us to yield to any other, beside him, the like esteem, acknowledgment, or service :

Matt. 28. 37.  
Luk. 20. 27.  
Deut. 6. 5.



vice ! That there is in truth but one such Being, to whom eminently those acts are due, nature, ancient tradition, general consent, and especially divine Revelation do assure us; whereupon is consequent, that yielding them (yielding, I say, those opinions, estimations, and affections of our mind, or those acknowledgments and expressions in word, or those performances in deed or work, which we before specified) to any other Being whatever, whether really existent in the world, or merely formed by our imagination, is highly unreasonable, unbecoming us, and unjust toward him.

I. It is highly unreasonable, as false and groundless in it self; as vain and unprofitable to us; as productive of many bad effects. It is from error in a matter of the highest nature, and mainest

Rom. 1. 25.

Jer. 2. 13.

Jer. 8. 19. &c.  
A.C. 14. 15. &c.

consequence; and so beyond any other mistake hurtfull to us, as reasonable and intelligent creatures; the *μετελλαξις τῆ ἀληθείας τοῦ Θεοῦ εἰς τὴν ψαῦδα*; the *transmuting the truth of God into a lye*, S. Paul calls it; reckoning it for a grievous folly, and crime. It is a vanity of all most lamentable; a pursuance of shadows, an embracing of clouds; a building in air, or meer vacuity; a leaning upon that, which hath no substance, or no strength to support us; a dreaming and doting upon meer nothing; whence those false Deities well in Scripture are termed *κεῖλα*, *vanities*, for that as they have no truth, or substance, or efficacy considerable in them, so all our thoughts, affections, expectations, and labours are idly misemployed, and unprofitably mispent upon them.

2. It

2. It is also a thing most unbecoming us men, (whom God hath placed in so high a rank of worth and dignity, among his creatures; who are in our original so near of kin, so like in nature, so dear in relation, and regard unto God himself) to admire, and worship, to place our choice affections upon, to afford lowly submissions unto, to rest our hope and confidence in any other, but him, who alone truly so far excels us, and can worthily challenge such respects from us; all flattery is base and unworthy, but this of all is the worst and most unbecoming.

3. To do so, is also most unjust and injurious to God; to whom as to the Authour of our being, and of all our good received since, we do ow all that our mind can yield of reverence, all

that our heart can hold of affection, all that our tongue can utter of praise, all that our utmost might can perform of service; and since the exhibiting to any other thing part of these must needs not only by that communication debase, and derogate from their worth, but also withdraw them in great measure from him, so diminishing and embezilling his due (for we cannot, as our Saviour teacheth us, together adhere unto, or serve divers Masters) therefore having any other God, but the true one, is a high indignity, and a heinous injury to him.

This command therefore is most reasonable upon many accounts; which as it hath been in grossest manner violated by those, who have not acknowledged, or worshipped any God at all, and by those who have acknowledged and adored many Gods (by all  
*Atheists,*

Οὐκ ἐπιτρέψεται  
τοῖς ἄνθρωποις  
θεῶν ἄλλων  
δοῦναι τιμήν  
καὶ λατρίαν,  
καθὼς τῷ κυρίῳ  
τοῦ θεοῦ.  
Orig. l. 8.  
p. 382.

*Atheists and Polytheists*) from which transgressions thereof we Christians may seem totally exempt, who in formal profession and practice have but one God (the Maker and Lord of all things, infinitely perfect, and glorious) yet there are many subtle, and perchance no less mischievous transgressions thereof, of which even we may be very guilty, and to which we are very obnoxious. If we do not with all our hearts reverence, and love the most wise and powerfull, the most just and holy, the most good and gracious God; if we do not trust and hope in him as the fountain of all our good; if we do not diligently worship and praise him; if we do not humbly submit to his will, and obey his Laws, we break the positive intent of this Law, not having him for our God; being indeed like those, of whom *S. Paul* speaketh, *who profess to know God* Tit. 1. 16.

(that is, who in words and outward pretence acknowledge him) *but in works deny him, being abominable, and disobedient, and to every good work reprobate.* Likewise if we frame in our fancy an *Idea* untrue, disagreeable unto, or unworthy of that one most excellent Being, and to such a phantasm of our own creation do yield our highest respects, and best affections, we break this Law, and have another God to our selves. If upon any creature (whether our selves, or any other thing) we impart our chief esteem, or affection; or employ our most earnest care and endeavour; or chiefly rely upon it, or most delight in it, that thing we make a God unto us, and are guilty of breaking this Law; hence Saint Paul more than once calls the covetous (or wrongfull) person an *Idolater*; and our Lord calls the immoderate pursuit of riches, the serving

Eph. 2. 8.  
Coloss. 3. 5.

Matth. 6. 24.

serving (or worshipping) of *Mam-*  
*mon*; and Saint Paul speaketh of 1 Tim. 3. 4.  
 some persons, who were φιλόδοτοι  
 μαλλον, ἢ φιλόδοτοι, *lovers of plea-*  
*sures, rather than lovers of God*;  
 of whom otherwhere he says, *that* Phil. 3. 19.  
*their God was their belly*: we  
 meet with those in the Scripture,  
 who *put their trusts in their hor-* Psal. 20. 7.  
*ses, and their chariots*; with those,  
 who *sacrifice to their net, and* Hab. 1. 16.  
*burn incense to their drag*; with  
 them who *trust in man, and make* Ier. 17. 5.  
*flesh their arm* (men of *Mezentius* Virgil  
Æn. 10.  
*his faith*; ready to say with him,  
*Dextra mihi Deus est, & telum*  
*quod missile libro*) with those,  
 whose heart is *lifted up* (as the  
 Prince of Tyre in *Ezekiel*) and Ezek. 28. 2.  
 who *say they are Gods*; these, Isa. 10. 13.  
 and whoever practise in like man-  
 ner, are so many transgressours  
 of this Covenant: In short, who-  
 ever chiefly regards and affects,  
 seeks and pursues, confides and  
 delights in wealth, or honour, or  
 pleasure;

pleasure; wit, wisdom, strength, or beauty; himself, friends, or any other creature, he hath another God, against the design, and meaning of this Holy Law.

VI. Com-  
mandment.

**Thou shalt not make unto thee any graven image, &c.**

The *first* Commandment determined the final object of our Religion; this doth limit the manner of exercising and expressing it; as to the chief intent of it, interdicting that mode, which in the practice of ancient times had so generally prevailed, of representing the Deities (apprehended so) in some corporeal shape, and thereto yielding such expressions of respect, as they conceived suitable and acceptable to such Deities. I cannot stand to declare the



the rise, and progress of such a practice; how the Devil's malice, and some mens fraud conspiring with other mens superstitious ignorance and fondness, prevailed so far to impose upon mankind; I shall onely observe, that men naturally are very prone to comply with suggestions to such guises of Religion: for as the sense of want, and pain, and manifold inconvenience, not to be removed or remedied by any present sensible means, doth prompt men to wish, and seek for help from otherwhere; and this disposes them to entertain any hopes propounded to them (with how little soever ground of probability) of receiving it from any absent, or invisible power; as it also consequently engageth them to undertake any conditions required by those, who propound such hopes, as needfull for obtaining thereof; whence the ordinary sort of men

most

are

are very apt to embrace any way of Religion suggested to them, especially by persons of credit, and authority for knowledge; so also, when the proposition thereof doth come attended with circumstantial appearances, and shews gratifying their senses, or humouring their passions, or delightfully amusing their fancies, it most easily allures, and takes them; as likewise on the other side, when abstraction of mind, and restraint of passion are required, and sense or fancy are little entertained thereby, men are somewhat averse from such proposals of Religion, and are not so easily brought heartily to like, or earnestly to embrace them; wherefore since the propounding of images and sensible representations (relating to somewhat not immediately discerned, from whence men are promised the supply of their needs, or relief from

from the inconveniencies, which they endure) by their magnificency, beauty, curiosity, strangeness, or even by their sensibility in self, do make so facile, and pleasant impressions upon the dull and low conceits of men, it is the less wonderfull, that men commonly have been so easily inveigled into such idolatrous superstitions; so unreasonable in themselves, and of so mischievous consequence. For what can be more senseless, than to imagine, that that Being, which in wisdom and power is sufficient to overrule nature, and thereby to afford us the assistance we need may be resembled by any of these corporeal things, the best of which we cannot, without debasing our selves, esteem superiour to our selves? how unreasonable is it to conceit thus, how unworthy is it, and unsutable to the dignity of our nature, derived from heaven,

*Exord. Ambros.  
victor. Max.  
Tyr. diff. 18.  
Where he de-  
fendeth Idolatry.*

AD. 17. 29.

ven, to crouch unto such mean representations; it is St. Paul's discourse: *Being* (saith he) *the off-spring of God, we ought not to think, that the Godhead is like unto gold, or silver, or stone graven by art, and man's device.*

How injurious also to that most excellent nature must it be to frame, and expose to view such not onely homely and mean, but in respect of the divine nature, most foul and ugly portraictures of him, which cannot but tend to vilifie him in men's conceit?

\* He that should form the image of a serpent, or a toad, and exhibit it as the similitude of a King, would surely derogate much from his Majesty, and beget very mean and unbecoming conceits of his person in their minds, whom he should perswade to take it for such; and infinitely more must he detract from the dignity, and diminish the reverence due to that immense,

\* Ἐξ ἀπειρίας  
τῶν ἐν θεῷ  
συμμετρῶν ἡ  
ἐντομία τῆς  
ἐκείνου συν-  
θεσῆς, ἣ τῶν  
πικτῶν ὁμοί-  
ας ὅλας ἐν-  
βιβάζει ἀνθρώ-  
ποις ὅσοι ἀν-  
τὶ τῆς αἰσθη-  
τικῆς. Clem.  
Strom. V. p. 403.  
The being ordi-  
narily exposed  
to view doth  
(saith Clem.  
Alex.) exte-  
nuate the ve-  
nerability of  
God; and to  
worship the in-  
telligible nature  
by matter doth  
vilifie it  
through the  
sense.

immense, almighty, alwise, most pure and perfect being, who shall presume to present any sensible, any finite, any corruptible thing as a resemblance of him; *changing* (as S. Paul expresseth it) *the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things*; as the *Israelites* are said to have *changed their glory* (that is, their glorious God) *into the similitude of an ox, that eateth grass*: No wonder it was, that they, who used such expressions of their Religion, had so low opinions concerning those supposed Deities whom they worshipped; that they supposed them liable to such passions, fathered such actions upon them, described them as vile in their dispositions and their doings, as they represented them in their shape: Most reasonable therefore is this prohibition of making

Rom. 1. 23.

Psalm. 106. 20.

making any resemblance of what kind soever (by *picture, sculpture, or fashion*) in order to religious adoration; and yielding to them any such signification of respect, which the custom or consent of men hath appropriated to Religion; as bowing, falling down, lying prostrate before them, or the like: most reasonable I say, for since there is but one proper, and allowable object of our worship, as the *first* Commandment declares and enacts, the making an image of any other existent in nature, or devised by our own fancy in order to the worship thereof, is but a pursuance of that unreasonable, unhandsome, and unjust superstition there forbidden; adding some absurdity in the manner to the pravity in the substance of such worship.

And as for that one true object of our devotion, the eternal, immense, and all perfect God; the  
glorious

glorious excellency of whose nature doth infinitely transcend our comprehension, and consequently of whom we cannot devise any resemblance not infinitely beneath him, unlike to him, unworthy of him (whereby we shall not disparage him, and expose him to irreverent apprehensions, especially with the gross Vulgar; whereby indeed we shall not cloud his true inimitable perfections, and affix imperfections to him; blending inexpressible truth with apparent falshood) it must be therefore a profane folly to pretend the representing him by any image; and the doing of it is upon such accompts in many places of Scripture forbidden; and that it is so here, according to the intent of this Precept is plain by that place in *Deuteronomy*, where *Moses* reports the ground of this prohibition: *Take ye therefore* Deut. 4. 15.  
*(saith he) good heed unto your*  
H *selves;*

selves; for ye saw no manner of similitude on the day, that the Lord spake unto you in Horeb, out of the midst of the fire, lest you corrupt, and make you a graven image: No shape representing God did appear at his utterance of these Laws, to prevent their framing any resemblance of God, and taking occasion to practise this sort of worship; thereby implied to be unreasonable. And the Prophet *Esay* having in sublime language and discourse set out the incomparable greatness; power, and majesty of God (*who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a ballance; before whom the nations are as a drop of a bucket, and are counted as the small dust of a ballance—yea before whom all nations are*



are as nothing, and are counted to him less than nothing and vanity: who sitteth upon the circle of the earth; and the inhabitants thereof are as grasshoppers; who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in) having, I say, in this, and more such language endeavoured to describe the might, and majesty of God, he inters: To whom then will ye liken God; or what likeness will ye compare unto him? and thereupon he proceeds to discourse against making images for religious use. Like where-to is the discourse of S. Paul to the Athenians: God (saith he) who made the world, and all things that are therein, being Lord of heaven and earth, dwelleth not in temples made with hands; nor is worshipped by the hands of men, — we therefore being the offspring

Act. 17. 24.  
— 19.

or stone; the engraving of art, and man's device; in which place, as the forming any image to represent divine things is manifestly prohibited, so the reasons which we touched against such practice, are discernibly enough insinuated.

Neither should we omit, that this Law is confirmed in the New Testament, and there made a part of God's new Law: for we are therein often commanded, *to flee idols, not to be idolaters, to shun idolatry* as a most heinous crime, of the highest rank, proceeding from fleshly pravity, inconsistent with good conscience, and exposing to damnation: for the meaning and notion of Idolatry in which places, why should we understand it otherwise, than according to the plain sense of the word, which is the worship of images, or resemblances? why should we take it otherwise, than as opposite to God's Law, then in force?

2 Joh. 9. 21.  
 2 Cor. 10. 7, 14.  
 1 Cor. 5. 10, 11.  
 6. 9.  
 Gal. 5. 20.

Apoc. 9. 20.  
 21. 8. 22. 15.

force? why should we otherwise expound it, than according to the common notion and acceptance of God's People at that time? The word Idolatry was unknown to other people than the *Jews*; among the *Jews* it signified the violation of the second Commandment; wherefore the observance of that Commandment is established and enforced by the Apostles. The *Jews* detested the worshipping any images; their detestation was grounded on this Law; they therefore, who earnestly exhort them to continue in detestation thereof, do confirm, and enforce the obligation of this Law; nor can we reasonably suppose any distinction, or reservation for any Idolatry (or any worshipping of images) as lawfull, or allowable to Christians; since the Apostles as they found it universally prohibited to the *Jews*, so they continued to charge Chri-

stians against it. This discourse hath more force, considering that the same reason, upon which this Law was enacted, doth still apparently continue; men still unmeasurably affecting this fancifull way of Religion, being apt in the exercise thereof (if not curb'd by a Law) to dote upon sensible representations; being averse from raising up their minds to the only true object of worship, as endued with intelligible, and spiritual perfections: this the experience of mens wild eagerness for images, reliques, and other such foolish trinkets, which had almost quite oppressed our Religion (as in many ages the best and wisest men did observe and complain) doth plainly evince.

We may add, that if the common tradition and consent of the ancient Church is in any case a ground of perswasion, or rule of practice to us, we are thence obliged

ged to disapprove, and decline the worshipping images; for nothing can be more evident than that all such worship was not only carefully eschewed, but zealously detested by the primitive Christians: This is manifest from most express words of the *Fathers* generally impugning and condemning all worship of images; which are as applicable to that worship, which hath been practised among *Christians*, as to that of the *Heathens*; their expressions do not signify, nor their arguments prove any thing, if any worship of images be allowable, if they do not as well condemn and confute the *modern*, as the ancient *Romans*; They could not with any reason, or modesty have used such words, or urged such reasons, if their practice had been like that, which afterward crept into the Church; their darts then against *Pagan Idolatry* easily might, surely



he) their virtues, whereby they resemble God; and truly worship him; and every good Christian, carefully imitating God, is his best statue.

Yea the Fathers were so far from practising worship of Images that some of them condemn the simple making of them; calling the art of doing it a fallacious art, introduced by the Devil and forbidden by God; expounding this Commandment so, as that in it not onely the worshipping, but the forming any similitude is forbidden:

\* (Moses, saith Clem: Alex. did of old expressly give law, that no carved, or fusile, or plastered, or painted portraiture, or imagery should be made; that we should not attend to sensible things, but pass to things intelligible: and

\* Μουσὴν ἀπεικάζουσαν θεοῦ  
ἰδέσθαι ἀνομιάν ἐστιν· οὐδὲν  
δὲ οὐ γὰρ οὐκ, ἡ γὰρ ἀπεικάζουσα,  
ἡ πλαστική, ἡ γυμναστική ἀγα-  
θή τε καὶ ἀποκαταστατική τοῦ  
κόσμου· οὐ γὰρ ἀπεικάζουσα θεοῦ  
ἀπεικάζουσα, ἀλλ' ἡ καὶ τοῦ  
κακοῦ, &c.

Clem. Strom. V. p. 408.

Οὐ γὰρ ἐν τοῖς ἰσχυροῖς  
γλυπτῶν ἀειδόμενοι εὐαγγελισ-  
μοῦ, ἀλλὰ ἐν τοῖς ἀπεικα-  
στικῶν τοῦ ἀγίου ἀγάλματος.  
p. 411.

† Tertullian

† Tertul. de  
Spectac. cap. 23.  
de Idol. 3, 4, 5,  
&c.  
Contra Marc. 2.  
22.  
Vid. Item. 4.  
21, 22.  
Tertul. de Id.  
per tot.  
Aug. contra  
Faust. 15. 4, 7.  
& 19. 18.  
Contra 2 Epist.  
Pl. 3. 4.

† *Tertullian* in several places saith the same. Whether their exposition (concurring it seems with the common opinion of the *Jews* in their time) were true, I shall not now discuss; that making any similitudes in order to worship is prohibited, is most evident.

In fine, divers of the *Fathers* say, that all the commands in the Decalogue, excepting the Sabbath, do continue in Force, as naturally obligatory, and as confirmed by the Christian Law; for instance *S. Augustin* in his 119 *Epistle* speaketh thus: *The other precepts* (excepting the Sabbath) *there* (in the Decalogue) *we do observe properly as they are commanded without any figurate observation; for we have manifestly learnt, not to worship idols, and not to take the name of the Lord our God in vain, to honour father and mother, &c. do not figurately pretend*



*pretend one thing and mystically  
signifie another thing, but are so  
observed as they sound.*

But so much for the prohibiti-  
on: I shall add, that we may  
conceive this positive Precept im-  
plied, and intended here, that in  
our devotions and religious servi-  
ces of God we should raise our  
mind above gross sense and fan-  
oy; that we should entertain high  
and worthy conceptions of God;  
that we should apprehend him in-  
comparably superiour to all things,  
which we do see or know; that  
we direct our minds unto him as  
to a being transcendently perfect  
in goodness, justice, wisdom and  
power, above what we can com-  
prehend and think; that which  
our Saviour calls *worshipping God* Job. 4. 23, 24.  
*in spirit and truth*; which is (as  
I take it) the special positive duty  
of this Commandment.

I need not farther to urge, how  
presumptuous and dangerous the  
practices

practices of those men are, who (to the great danger, and scandal of Christianity among Jews, and Mahometaris, and men of other Religions) notwithstanding these commandments of God, backed with others, of the same import, frequently occurring in the Holy Scripture, (never that we find any intimation of, repealed or relaxed) particularly against that signal one made use of by our Saviour, *Thou shalt worship the Lord, thy God, and him only shalt thou serve*; without any ancient good authority, or example, without any necessity or good reason inducing, do not only yield themselves, but violently force others to yield unto angels, and unto the souls of dead men (men of dubious state in reference to God, not having past the last trial and judgment, the result whereof is a profane temerity in us peremptorily to anticipate) all kinds of worship,

worship, both internal (reposing trust and hope in them of obtaining benefits from them; attributing unto them in their esteem the knowledge and power, which for all that we can know are incommunicably proper unto God himself) and external, of prayer and invocation; of praise and thanksgiving; and not only thus as to the substance imparting a kind of divine worship to them, but as to the manner, erecting images of them, even in the places devoted to God's own service; and affording to them the same expressions of reverence and respect, that we do or mean present unto God himself (with great solemnity dedicating such Images to them, with huge care and cost decking them, with great semblance of devotion saluting them, and casting themselves down before them; carrying them in procession; exposing them to the people, and making

making long pilgrimages to them;) so that instead of the spiritual worship of God himself, peculiarly required of Christians, and to which our Religion is perfectly suited, a Religion chiefly employing sense, and fancy, and for the greatest part directed unto the representations of creatures is substituted, in despite, as it were, and in defiance of these Commandments: the plain force of which they endeavour to elude and evade by slender pretences, and subtle distinctions, by the like to which there is no Law, which may not as easily be rendred insignificant, and invalid; never in the mean time considering, that these laws were not given to employ the wits of Sophisters and Schoolmen; but to direct the practice of rude and plain people; to which purpose no law, after such artists have had the handling of it, can signifie any thing: nothing being

so

so clear which by their cavillations and quirks they cannot confound; nothing so smooth wherein they cannot find or make knots.

There is subjoined to these two Commandments (as we reckon them; others \* have accounted them but one; and their opinion is somewhat countenanced, by what is added here seeming to bear a common respect to both, there is I say subjoined) a reason, or rather a contexture of reasons strongly pressing and encouraging to obedience, deterring and discouraging from disobedience to them; or indeed generally to all God's Commandments, but especially unto these, most immediately relating to Him:

\* S. Austin,  
Bede, &c.

For I the Lord thy God  
am a jealous God.

Exod. 34. 14.

(am *El kanah*, fortis zelotes, as the *Vulg. Latine* reads it: it may seem to have been a name of God, implying, as all the other names of God do, some attribute of God; for it is in the 34th of *Exodus*, said: *Thou shalt worship no other God, for the Lord, whose Name is Jealous, or Kana, is a jealous God;*)

*I am a jealous God*, that is, a God very tender of my honour, and of my right; who am impatient of any mate, or competitor  
in

in respect to those duties, which properly and incommunicably belong unto me: *I am* (saith God Isa. 42. 8. in the Prophet *Isay*) *the Lord, that is my name, and my glory I will not give to another, nor my praise to graven Images: this Jealous God!* ~~concern~~ in it not onely a strong dislike, but a fierce displeasure, against the infringers of these Laws: *For the Lord thy God* (saith *Moses* in *Deuteronomy*, pressing the observance of this same Precept, concerning the worship of images) *is a consuming fire, he is a jealous God: And if God be thus jealous, so easily provoked to indignation by our detracting his due honour, and imparting it to any other, we have great reason to be afraid of incurring the guilt of either; for who* Psal. 76. 7. *can stand in his sight, when he is angry? who can support the effects of his displeasure?*

**Visiting the iniquity of  
the fathers upon the  
Children, unto the  
third and fourth ge-  
neration of them that  
hate me.**

Visiting the iniquities of fa-  
thers upon the children; God  
doth not onely punish those per-  
sons themselves, who commit no-  
torious and heinous sins (such as  
these of idolatry and profaneness,  
whereby he is publickly wrong'd  
and dishonoured) but the more  
to deter men (who naturally bear  
much regard to their posterity,  
and are afraid to be, ashamed to  
appear the causes of ruine and ca-  
lamity to their family) he decla-  
reth that in respect to their do-  
ings it shall go ill with their po-  
sterity; they shall therefore be  
more



more strictly and severely deale with; they shall upon this score be capable of less favour and mercy from God, than otherwise they might have been: for we must not hereby understand, that God will arbitrarily inflict undeserved pains upon the children of bad men for the faults of their ancestors (God doth expressly disclaim such kind of proceeding; *The Son shall not bear the iniquity of the Father; the soul that sinneth it shall die*; saith he in the Prophet: and, *Every one shall die for his own iniquity; every man that eateth the sowre grape, his teeth shall be set on edge*) but that he will upon that account withdraw his free favours from them, that measure of grace and indulgence, which otherwise the son of such a person (had he not been a great Traitor against God) might according to the general course of God's goodness have received,

Ezek. 18. 20.

Deut. 24. 16.

Jer. 31. 30.

received, the which might have more effectually restrained him from sin, and consequently have prevented his guilt and his punishment; God may well (in consistence with his justice and goodness, to manifest his detestation of heinous wickedness) withhold from him. Such a son, if he do fall into personal offences (for that also is to be understood; otherwise such is the goodness of God, that he hath declared, if a son seeing his fathers sins, and considering doth not the like, he shall not die for the iniquity of his father, but shall surely live; if I say he falleth into personal sins) God will visit; that is, will use a close inspection and animadversion upon him, will severely punish and avenge his sin; not only upon his own, but on his father's account; examples of which proceeding do in the divine histories frequently occur; in Solomon,

mon, in Jeroboam, in Baasha, in  
*Abab, in Jehu, and in others.* 1 Kings 11. 12.  
 12. 24. 14. 10.  
 16. 3. 21. 29.

**Of them that hate me.** We 2 Kings 9. 8.  
 may observe that in the Scripture 10. 20. 14. 12.  
 style the transgressours of God's Job 27. 14.  
 Laws are termed haters, and ene-  
 mies of God; because their acti-  
 ons signifie a disposition of mind  
 in them repugnant to the mind  
 of God; and because by them  
 they resist, and oppose God's will;  
 no wonder then if God deal thus  
 severely with them.

But God not onely deters from  
 disobedience by threatening a train  
 of punishments, but he encoura-  
 geth to obedience by a declarati-  
 on of his intention (or promise)  
 graciously to reward not onely  
 upon the obedient persons them-  
 selves, but upon their posterity  
 for ever (in a manner) unto thou-  
 sands, that is unto a thousand de-  
 scents:

Shewing mercy unto  
 thousands of them  
 that love me, and  
 keep my command-  
 ments.

Pl. Deut. 7. 9.

*Shewing mercy;* "God doth not absolutely promise," that he will forbear to punish the posterity of good men, in case they offend, but that he will shew mercy, and deal the more favourably with them in that respect: his meaning and method in these cases are plainly represented in those

Plal. 89. 30.

2 Chron. 21. 7.

words concerning David: *If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes; nevertheless my loving kindness will I not utterly take*

take from him—: God declares he will punish the offending children of very good men, yet so that their misdeeds shall not interrupt his kindness toward the rest of their posterity, or abolish his remembrance of their goodness: so we may see God dealt with *Abraham*, and the *Patriarchs*, passing by (in memory of their love and reverence to him; and their faithfull obedience to his will) the manifold provocations of their posterity: so that he did not for a long tract of time, and after many generations past suffer them (according as their personal demeanour highly deserved) to incurru ruine; upon this consideration he brought them out of *Egypt*, he settled them in *Canaan*, he frequently delivered them from their enemies, he restored them from oppressions, and captivities; as is often expressed, and insinuated in *Scripture*. So also it is fre-

*Ista. 45. 4.*  
*Psal. 105. 42.*  
*Deut. 4. 37.*  
*Levit. 26. 42.*  
*Exod. 2. 34.*

*1 King. 11. 12.*  
*34. 15. 4.*

Pfal. 18. 50.  
11a. 37. 35.

quently mentioned, that for David's sake, his posterity, although highly provoking God by their miscarriages, was protected and preserved; I cannot stand to mention places: I shall onely farther note that which is very obvious, and most remarkable here; the difference between God's proceeding in way of severity, and in way of favour; by a vast proportion the expressions of God's mercy do exceed those of justice, although both insinuating upon like, or correspondent grounds: *he visiteth the iniquities of disobedient fathers unto the third or fourth generation, but he sheweth mercy to a thousand generations of those that love and obey him*; he soon forgetteth the wrongs done, but he long retaineth in memory the services performed to him; which consideration should work upon our ingenuity, and engage us willingly to obey so gracious a Lord.

It

It is also observable, that as disobedience is styled hatred of God, so loving God and keeping his commandments are conjoined as terms equivalent: they are indeed inseparably connected, love being a certain cause of obedience, obedience an infallible sign of love. *He that hath my commandments, and observeth them, he it is (saith our Saviour) that loveth me: and, if any man loveth me, he will keep my word.* Job. 14. 23. 24.

But I pass forward to the next, *Thou shalt not take the name of the Lord thy God in vain.*

**Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.**

III. Commandment.

*It consisteth we see of a Precept, and of a reason deterring from*

from disobedience thereto, by declaring or threatening the mischief ensuing thereon.

The Precept is: *Thou shalt not take the name of the Lord thy God in vain*: it might be rendered, Thou shalt not bring the name of the Lord thy God to a vanity (or to a lye; for so the word *שווא*, *shaveh*, frequently importeth) that is (as it seems interpreted in a parallel place, where most of these Laws are repeated, inculcated, and fenced by additional injunctions) *Thou shalt not swear in my name to a falsehood*; and in the 24th. Psalm, *to lift up one's soul to vanity*, is explained by swearing *נִסְּוֹן* (*semirmah*) *to deceit*, or *falsehood*. Josephus expresseth it by *ὁμολογία ψαύδος* & *ἱερὰν*, *To adjure God to no bad matter* (or to no false matter, as the word *ψαῦδος* commonly in good Writers is taken.) And our Lord himself in his Sermon on the Mount



Mount seemeth to respect this Law, when he says; *Ye have* Matt. 5. 19 *heard that it was said to the ancients, *ix ἐπιφύκετε*, ye shall not forswear, but shall render to the Lord your oaths;* For he doth immediately before cite other passages out of the Decalogue (*thou shalt not kill, thou shalt not commit adultery*) with intention to explain or extend them; and therefore probably he proceeds respecting this Law, the most conspicuous of all those, which relate to this matter; and if this Law be (as some conceive) supposed to signify more strictly, it had been more *fitable* to his purpose to cite it, than any other of more lax importance; his drift being plainly to extend in matter, and to strengthen in obligation even the fullest; and strictest of ancient Laws, at least as they were then commonly expounded, and understood; yea even in this case

our

our Lord seemeth to affirm that the ancients had no Law strict and perfect enough for Evangelical practice: considering which things; it is probable, that the prime intent of this Law is to prohibit that great sin of *Perjury*, that is of invoking God's attestation to a lie; thereupon appealing to him as witness, and judge, that what we assert is true; as a surety, that what we promise we do steadfastly resolve and shall faithfully endeavour to perform; implying also, that we do expect a curse, and vengeance from him upon us, if we be found knowingly to falsifie in our affirmation, or wilfully to violate our promise.

Πάντες ὁμολογεῖτε  
τὸν κύριον ὡς  
ἀληθινὸν καὶ  
ἐκείνους.

Deut. 6. 13.  
10. 20.

or *Swearing* is in its own nature immediately an act of Religion, and as such was enjoined by God (*Then shalt fear the Lord thy God, and serve him, and shalt swear by his name*;) It expresseth the pious persua-

persuasion we have concerning God's chief attributes and prerogatives; of his omnipresence and omniscience (extending to the knowledge of our most inward thoughts, and secret purposes) of his watchfull providence over what we do, of his justice, and fidelity in maintaining truth and right: in avenging iniquity and falsehood: the reason of using it, was derived from, or grounded upon a persuasion, about God, which hath ever been common among men, that God the Governour and Judge of the world, the Protector and Patron of right, is always ready upon our invocation and reference unto him to undertake the cognizance of matters in debate and controversy between men, for the protection of truth, the maintenance of right, and preservation of peace among them. (*An oath, saith the* Heb. 6. 16. *Apostle, for confirmation is to men*

*an end of all strife*) so that the use thereof becometh a main instrument of promoting those purposes, the strongest tye of fidelity, the surest ground to proceed upon in administration of justice, the most sacred band of all society; which therefore he that shall presume to violate, doth not onely most unworthily wrong this or that person, this or that society of men, but doth what in him lies to subvert the foundations of all publick justice and peace; withall most impiously abusing, and affronting God Almighty himself; profaning his most sacred ordinance, making his name instrumental to the compassing his deceitfull and base purposes, despising his judgment, and defying his vengeance.

This seems to be the first, and direct meaning of this Law; but it may by parity of reason well be extended farther, so as we may

may hereby understand all light and vain swearing, all wanton and irreverent use of God's holy name: and hitherto our Lord Mat. 5. 37 hath plainly extended it, forbidding us to swear at all, and charging us in our conversation to use onely the simple and plain manner of assertion, or promise, saying onely *yea, yea, or nay, nay*; without presuming upon any slight occasion to introduce the Holy Name of God; which indeed we should not without extreme awe of spirit ever think upon, nor without high veneration dare to mention: 'tis an instance of the most sottish folly, 'tis an argument of most horrible impiety that can be thus (without any cause, or temptation thereto, without any profit or pleasure thence) to trifle with the divine Majesty; to abuse his glorious Name, and provoke his dreadfull vengeance; *who will be wise*

wife told him guiltless, that sa-  
ker to his name in vain, may he  
violate God's law.

• 92 •

#### IV. Commitment.

**Remember the Sabbath**  
- day to keep it holy, &c.

The Decalogue is in several places of Scripture (as we before noted) called a Covenant with the Jewish People, and the observance of this Law is likewise so called in a particular and special manner: It is expressed to have been appointed as a sign, or characteristical note, whereby their peculiar relation to God might be discerned, and they distinguished from all other People. As Circumcision was a seal of the Covenant made with Abraham and his posterity; so keeping the Sabbath did obsignate the Covenant made with the Children of Israel after their delivery out of Egypt: The children of Israel (saith the text)

Exod. 31. 16.

text) shall keep the Sabbath to observe the Sabbath, throughout their generations for a perpetual Covenant, it is a sign between me, and the Children of Israel for ever: and, I gave them (saith God in Ezekiel) my statutes, and shewed them my judgments, which if a man do, he shall live in them; moreover I gave them my Sabbaths to be a sign between me, and them, that they might know, that I am the Lord, who sanctifies them: and, Thou camest down from mount Sinai (say the Levites in Nehemiah) and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes, and commandments; and madest known unto them thy holy Sabbaths: where making known to them the Sabbaths, as also elsewhere giving them the Sabbath are expressions (together with the special ends of the Sabbath's appointment, which are

Ezek. 20. 11,  
12, 20.

Neh. 9. 13, 14.

Exod. 16. 29.

K mentio-

Καὶ γὰρ μὲν ἡ Ἀλλότρησι-  
 με αἱ ἀποστολὰς οὐκ ἐπι-  
 τρεποῦν, &c. Iust. p. 236.

Ἄνδ' Ἀβραάμ' ἡμεῖς  
 μαρτυροῦμεν, ὅτι καὶ Μωϋσὶς  
 ἡ Ἀλλότρησι, &c. Iren. IV. 30.

Abraham sine circumci-  
 sione, & sine observatione  
 Sabbathorum credidit Deo, &c.

Tertul. adv. Jud. 2, 4.

mentioned in those pla-  
 ces) confirming the judg-  
 ment of the ancient *Chri-*  
*stians, Justin M. Irenæus,*  
*Tertullian, &c.* who re-  
 fer the first institution of  
 the *Sabbath* to *Moses*, af-  
 firming (that which in-  
 deed the history by its  
 total silence concerning  
 the *Sabbath* before him

sufficiently doth seem to confirm)  
 that the *Patriarchs* were not obli-  
 ged thereto, nor did practise it.

And we may observe, that the  
 Law concerning the *Sabbath*, is  
 mentioned and insisted upon se-  
 parately from the body of their  
 Laws, as being in nature different  
 from the rest, and enacted upon  
 a special design; as from the fore-  
 cited passages appeareth; and far-  
 ther may appear from considering  
 how the condition of *Profelytes*  
 (those of the stricter sort, called  
*Profelytes of Righteousness*) is de-  
 scribed



scribed in *Esay The sons of the* IIa. 36. 6. (4.)  
*strangers, (saith God in that Pro-*  
*phet) that join themselves to the*  
*Lord, to serve him, and to love*  
*the name of the Lord, to be his*  
*servants, every one that keepeth*  
*the Sabbath from polluting it, and*  
*taketh hold of my Covenant; even*  
*them will I bring to my holy moun-*  
*tain, and make them joyfull in my*  
*house of prayer: where to under-*  
*take the observance of the Sab-*  
*bath, and to lay hold of the Jew-*  
*ish Covenant are signified to be*  
coincident, or especially cohe-  
rent.

All the other Precepts indeed  
(one passage in the *Second Com-*  
*mandment* as it may be under-  
stood to prohibit absolutely the  
making of any similitude, being  
liable to exception) are immedi-  
ately grounded in the reason of  
the thing, and have a necessary  
obligation even visible to natural  
light; they consequently have

been acknowledged as reasonable, and obliging by the general consent of men; or might be so propounded and asserted by argument, as easily to extort such consent: but this *Command*, (although as to its general and remote matter it is most evidently reasonable, and requireth that, which no man can deny to be matter of necessary duty, yet) as to the more immediate matter, as to the determinate measure, and manner of performing those general duties, no reason can discern an obligation distinct from, or antecedent to the Law givers will, to practise according thereto: that we should frequently with gratefull and joyfull sense reflect upon the glorious works of God (especially that grand and fundamental one, wherein God's wonderfull excellencies of goodness, wisdom, and power were so illustriously displayed; the creation  
of

Psal. 143. 5.  
92. 4. 107. 23.  
26. 7. 145. 10.

of the world, wherein so great accommodations, and benefits were generally dispensed to all the creatures, and to us eminently among them; remembring with deepest respect, and most hearty thankfulness our bountifull Maker;) that we should be unmindfull of the special favours by God's gracious providence vouchsafed to our country, our relations, our selves (especially such very signal ones, as was that of the delivery from *Egyptian* slavery in a manner so remarkable and miraculous); that we should not spend our selves, and our time in perpetually carking and labouring about affairs touching our body, and this present life, but should assign some competent time both for the relaxation of our mind, and for attendance to the concerns of our soul: that also we should allow fitting time of respite, and refreshment to

those of our brethren, whom divine Providence hath disposed into a meaner condition, and relation of servants to us ; that their lives may not by incessant care, and toil be rendred over burthensome, and grievous to them ; but so that they may with some comfort serve us ; that also they be not destituted of leasure and opportunity to serve God, our common Master ; and to regard the welfare of their souls, no less precious than our own : that also we should shew some kindness, and mercy even toward our beasts, allowing them some ease from their painfull drudgeries in our behalf ; these are all of them things, which reason evidently dictates ; which common sense must needs admit, as duties of piety, justice, and humanity : and to secure the performance of them both as to the substance, due measure, and fit manner of them, common  
prudence

prudence would suggest, that set times should be appointed ; in which they should be solemnly and notoriously discharged, under the publick testimony and cognizance : and accordingly we find, that in all wise and civil Societies some provision ever hath been made, by appointing Festival times, for the practice of such duties, in some kind or degree : *The founders of Laws* (saith *Seneca*) *did institute festival days, that men should publickly be constrained to cheerfulness ; interposing as necessary a temperament of their pains ;* *Plato* with a more admirable sagacity refers the invention, or first institution of such times unto God himself ; *The Gods* (saith he ; that is, the divine providence administering affairs here by the ministry of inferiour invisible powers, according

*Legum conditores Festos instituerunt dies, ut ad hilaritatem hominum publice congereretur, tanquam necessarium laboribus interponentes temperamentum. Sen. de tranquill.*

[illegible]

ding to his notion and manner of speaking) *pitying mankind, born to painfull labour, appointed for an ease and cessation from their toils the recourses of festival seasons observed to the Gods.* Thus (I say) reason acknowledges the substance of these duties, and approves the securing their performance, as a good end, or fit matter of Law both divine and humane. But as to the circumstantial determination of measure and manner; that a *Seventh day* precisely should be assigned, that a total cessation from labour for man and beast should be prescribed; this is above reason to discern a necessity of; or a conveniency in comparison with other limitations in those respects deviseable and practicable: nor can we assuredly resolve the obligation thereto into any other ground,

ground, than the pleasure of ~~the~~ most wise Authour of this Law; who did see what was most fit to be prescribed to those, whom this Law concerned. Here is indeed mentioned a reason, why God specially did choose this day to bless, and sanctifie it in this manner to such purposes; namely, his resting upon the Seventh day from his works of Creation; the which yet doth not certainly import a natural conveniency, toward accomplishing those purposes, of this precise quantity of time, or in this way of observing it, in preference to any other, that might have been appointed; it onely seemeth to imply a fitness of these determinations, as containing somewhat of profitable significancy; that such a correspondency in circumstance of time, and manner of practice might admonish us concerning the substance of our duty, or a  
princi-

principal part thereof peculiarly designed in the Sanction of this Law, the gratefull Commemoration of God's most glorious work (the foundation as it were of all other his acts of beneficence) the Creation of the World: for thus in all ceremonial Institutions we may observe, that some significant circumstance is selected, on purpose to instruct or excite us to practice, by representing to our fancy the nature and intention of the main duty required, as in *Circumcision*, in the *Passover*, in *Baptism*, and other ritual Constitutions it is not hard to perceive: so it being God's design to enforce the performance of that excellent duty, by appropriating a time thereto, we may conceive that he therefore especially selected that day, as most apt to mind them, to whom this Law was given, of the history of the *Creation*; the reflecting upon and celebrating



lebrating which was the main duty intended :

Seeing therefore the observation of the *Sabbath* is expressed to have a peculiar respect to the children of *Israel*, as a *sign* of the Covenant made with them, when he led them out of *Egypt* ; seeing in its own nature it differeth from the rest of the *ten Laws*, the obligation thereto being not, discernibly to natural light, grounded in the reason of the thing, we can no wise be assured, that an universal and perpetual obligation thereto was intended, or that its obligation did extend farther than to the *Jews*, to whom it was as a formal Law delivered, and upon special considerations severely inculcated ; to whose humour, condition, and circumstances it might also perhaps be particularly suited : *Justin M.* was of opinion that this Law, as many others was given

*Just. Dial. cum  
Tryph. p. 235.  
&c.*

to

to the Jews, διὰ τὴν ἀνομίαν, καὶ σκληροκαρδίαν, *for their iniquity, and hardness of heart*, by way of concession and indulgence; for, because they by their natural disposition were apt to forget their maker; to neglect the state of their soul, being wholly intent on worldly affairs; to exact intolerable pains from their brethren, who served them; to use cruelly the poor beasts, employed in tilling their ground, or bearing their burthens; therefore God (considering this incorrigible temper of theirs) did indulge six days to them for the prosecution of those affairs, to which they were so devoted, contenting himself to exact from them no more, than this part of time for his own service, for the benefit of servants, and ease of beasts; if he had required more of them they could it seems or would hardly have endured it; the command would  
perhaps

perhaps not onely have been disobeyed it self, but the dislike thereof might have rendred them averse from all Religion, and service of God ; as it happeneth, when commands very rigorous, and exceeding mens strength are enjoined ; for we see the Prophets complain of them, that they could hardly be induced to go thus far, or to afford God this so moderate share of time ; but were impatient even for this one day in seven to abstain from their secular business, to relax themselves, or their servants, or their cattel from their daily labours : they impeach them for *polluting, profaning, hiding their eyes from* (that is, wholly overlooking, neglecting and disregarding) the *Sabbath* ; for *doing their own pleasure*, and *exalting their own labours upon it*, for *not delighting therein*, or not willingly observing it : *Hear this* (saith the Prophet Amos) *O ye* Amos 8. 4.  
*that*

Isa. 58. 9, 29.  
 Ezek. 30. 13, 27.  
 23. 38. 22. 26.

that swallow up the needy, even to make the poor of the land to fail, saying, when will the new-moon be gone, that we may sell corn, and the Sabbath that we may set forth wheat? this being the disposition of that People, not bearing a greater strictness, they not being able to preserve within their hearts a perpetual remembrance of God's works and favours; not to moderate their pursuits of temporal good things; not to bear a due regard and tenderness toward their brethren, and their fellow-creatures (the performing which things in a constant uninterrupted tenour the said *Holy Father*, and *Blessed Martyr* supposeth to be the *Sabbatism*, which Christians are bound to observe) therefore God considering their infirmity and incapacity to comply with higher injunctions, did use (as in the cases of *Divorce*, *Revenge*, and the like)

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an indulgence toward them, permitting them on the other days to *do their pleasure* (as the Prophet Iſa. 58. 13. speaks), reserving onely this day for a punctual and solemn performance of the duties specified: thus discourſes that good *Ancient* in his *Dialogue* with the *Jew*. However, that this Law (as to its circumſtantial parts) was not intended to oblige generally and perpetually, we have a moſt forcible ground to ſuppoſe; *S. Paul* himſelf his expreſs diſcharging Chriſtians from the obſervation thereof; yea his earneſt reprehension of ſome perſons for rigorouſly inſiſting thereon, deeming themſelves and urging it upon others as a neceſſary duty to obſerve it; his conjoining it with other Ceremonial Obſervances, whoſe nature was meerly ſymbolical, and whoſe deſign was to continue no longer, than till the real ſubſtance of that, which they repreſented, came

came into full force and practice:  
*Coloss. 2. 16, 17. Let no man (saith he to the Colossians) judge you for meat, or drink, or upon account of a festival day, or new moon, \* or sabbath, which things are the shadow of future things, but the body is of Christ (that is, they did onely prefigure, and presignifie; the real substance intended, and represented by them is somewhat in the Law, and Doctrine of Christ; which coming immediately to appear, and to oblige, that shadow vanisheth, and ceaseth to have any regard due thereto) again more sharply to the Galatians, whom some Judaizing Dogmatists had reduced, or were reducing to the practice of legal Rites, under conceit of needfull obligation to them; How saith he, do ye return again to those weak, and beggerly elements, to which back again you are pleased to be enslaved: ye observe days, and*

\* *successive*,  
*et successive*,  
 are both read;  
 both equivalent.

*Gal. 4. 10.*

and months, and years ; which words, that they relate generally to the *Jewish* Festivals, the context doth plainly enough shew, and there is good reason to think, that they chiefly respect the *Sabbath* we treat on, for which probably these men had the greatest respect, and zeal ; Again in the 14th. to the *Romans* the same

Rom. 14. 5, &c.

great Patron and Champion of Christian Liberty, not obscurely declareth his mind, that Christians of strength in judgment did regard no day above another, but esteemed all days (he excepteth none) alike, as to any special obligation, grounded upon divine Law and Right ; in subordination to which Doctrine we may add, that this appears with great evidence to have been the common opinion of the wisest, and most orthodox *Christians* in the Primitive Church ; the most constant and strict adherents to Catholick

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Tradition (who from the Apostles instruction best understood the purport and limits of the liberty purchased by Christ) that this Law, as it was not known or practised before *Moses*, so it ceased to oblige after *Christ*; being one of the shadows which the Evangelical light dispelled; one of the burthens, which this Law of liberty did take off us †.

† Inter omnia  
decem præcepta  
solum ibi quod  
de Sabbato po-  
situm est figu-  
rant observan-  
dum præcipi-  
tur. Aug.  
Ep. 119.  
† Vid. Cit.  
Faires.

Now although upon these accounts we cannot press the strict observation of this Law in all its parts, according to its literal, and direct intention, yet we may learn much of our duty, much of God's will from it: all God's laws, spiritually and wisely, understood did tend to the promoting of piety and vertue; and abstracting from the special circumstances of that People, to whom they were consigned, may (so far as our case is like theirs, and wherein a common reason doth



doth appear) pass for fit patterns for us to imitate, suggesting proper means of exercising, nourishing, encreasing those qualities in us; and so from this Law we may learn these duties:

1. That we should frequently call to mind, and consider the great and glorious works of God, performed for the general good of his creatures, and specially for mankind: The *Creation* of the World, the *Redemption* of mankind; the *Nativity*, *Passion*, *Resurrection*, and *Exaltation* of our *Lord* and *Saviour*, and the like, no less now considerable to us, both in respect of glory due to God, and of benefit accruing to us, then was the *Creation* formerly to the *Jews*.

2. That we are bound to restrain our selves in the prosecution of worldly business; not di-

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tracting our minds with care, not exhausting our bodies with toil about them, but allowing our mind convenient and seasonable freedom, affording our soul sufficient leisure with vigour and alacrity to enjoy its nobler entertainments, and to pursue its higher interests.

3. That we are obliged to use the same indulgence toward those, whom divine providence hath disposed to be under our power, care, or governance: to allow our children, our subjects, our servants a competent measure of rest, and refreshment from their ordinary labours, sufficient time and leisure undistractedly to serve God, and quietly to mind their spiritual welfare: we must so charitably tender their good, as to permit and procure, that their life may be easie and comfortable here; and that also they may have

have means to obtain for themselves a happy immortality hereafter ; not being in these respects either harsh to their outward man , or uncharitable to their souls.

4. That we must not be unmercifull to any creature, not onely abstaining from inflicting, in wantonness of humour, needless vexation upon them, but also from wearying and grieving them too much for our emolument or convenience : the advantage and preeminency bestowed upon us by God over them should be managed with moderation, and clemency ; we should be gentle masters to them, not cruel tyrants over them : we should consider, that God did make them, as to help and serve us, so to enjoy somewhat themselves of delight and satisfaction in their being ; which if we go to deprive

them of, rendring their condition intolerable and worse than if they had no being, as we do abuse and injure them, transgressing the bounds of our right over them, so we encroach upon, disappoint, and wrong their maker, and cannot therein but displease him; doing thus is a point of injustice not enough considered by them, who commit it: they consider not how beastly they are themselves, when they misuse poor beasts.

5. We may hence farther learn, that it is fit certain times should be allotted for the publick; and solemn performance of the forenamed duties: common reason prompteth, that God (upon whose protection, and disposal the publick good depends) should be publickly honoured, and his benefits frequently acknowledged; also that care should be taken in every

every society, that all states of men should lead their lives in some competent degree of content; that all objects of grievous pity should be removed from public view; also common sense will inform us, that these things cannot effectually be executed, without constituting definite periods of time, and limiting circumstances, according to which they shall be practised under public inspection, and censure: And these dictates of ordinary prudence the divine wisdom hath ratified by his exemplary order; the which in cases, wherein he hath not interposed his direct authority by way of precept may serve for a good direction to Governours, what they may with safety, what they should in wisdom establish; what provision they should make for the promotion of piety and vertue: such a precedent requires greatest ve-

neration, and respect, cannot but appear of high moment in consultation about matters of this nature,

It is indeed particularly observable, that in this command there is not an exprefs order concerning the natural or moral service of God (by prayer, or hearing God's Law) to be publicly performed on this day; but the *Jews* were themselves so wise as to understand these duties couched in the *sanctification* of the day prescribed to them; and accordingly they practised; they in all places of their habitation did settle Synagogues, and Oratories; to them upon this day they resorted; in them then they did offer devotions to God; (as the names *προσευχαι*, and *προσευχθησια* did import) the *Scribes* did read the Law, and expound it to

Οὗκ ἐστιν αὐτῶν ἀναγκα-  
στικόν, ἀλλ' ἐστὶν ἡ συνήθεια.  
ἀλλ' ἡ ἐξουσία ἐκδοῦναι αὐτῶν

the People: *Moses* (saith *Josephus*) did command  
the

*the people to assemble for hearing of the law, not once or twice, or many times, but every seventh*

*day, laying aside their works; and exactly to learn it; whence, addeth he, the people became so skilfull in the laws, that*

*if one asked any of them concerning them, he would more easily tell them all than his own name;*

*whence also an admirable concord in mind, and uniformity in practice did (as he farther observes) arise: and The*

*custom (saith Philo) was always as occasion gave leave, especially upon the seventh days, to philoso-*

*phate, &c. in consideration of which practice it was, that Jews so highly valued this Precept, that it was a saying among them, The Sabbath weigheth against all the Commandments; as procuring them*

ἵνα ἀφαισῇ, διὰ τὴν  
ἀκρίβειαν τῶ νόμου ἐκλήσαντο  
ἐκκλησίαν, ὡς τὴν ἀκριβῆς  
ἐκμάθησαν. Joseph. adv.  
App. 2. p. 946.

Ἡμῶν δ' ἱστορεῖται ὅτι  
τοιοῦτον ἔδει νόμον, ὅταν  
ἀπὸ τοῦ νόμου, ὃ ἀκριβῶς  
ἐκμάθη. Ib. 947.

Ἔδει γὰρ τοῦ, διὰ τοῦ  
τὸ πνεῦμα, πνευματικῶς  
ἢ, καὶ ἐκλήσαντο φιλοσο-  
φῶν, &c. Philo de Vit.  
Mol.

Midrash.  
Exod. 26.

them all to be known, and observed: And if that blind people could pick these duties out of this Law, much more should we see our selves obliged, according to analogy thereof, to appoint set times for ensuring the practice of them.

6. Again, We may hence also learn our obligation to submit obediently to the constitution of Governours relating to this matter; that we readily should observe all solemn times of festivity and rest, which the Rulers of Church, or State do appoint for the securing or the promoting those purposes of piety, or charity, according to the measure and manner prescribed by them: for Reason approving the thing as good and usefull; and divine order more clearly and fully confirming it to be so, and it not appearing that God hath made express



press determinations about it, it remains, that it is left wholly to them, to whose care God hath entrusted the publick welfare, and hath committed to their judgments the providing means conducive thereto ; having also consequently enjoined us in all lawfull things to follow their guidance and appointment in order thereto. God decreed death to be inflicted on those, who violated his command concerning the *Sabbath* ; which sheweth how great a fault it is to offend in this particular ; and we may reasonably esteem that command to be his, which proceedeth from his Ministers by authority from himself, and in conformity to his own pattern.

7. We add, that whereas God required of the *Jews* such a portion of time to be solemnly dedicated to Religion, and mercy, we  
to

to whom he hath vouchsafed higher benefits, and proposed greater encouragements, cannot reasonably but deem our selves obliged to sequester and consecrate as much or more time to the same intents: we should indeed be content to withdraw our selves more frequently from pursuance of our own profits and pleasures to the service of God, to the remembrance and celebration of his favours: we should willingly allow greater relaxation to our dependents: and should the publick be deficient in exacting a performance of such duties from us, it would become us to supply such defects by our private devoting fit and frequent seasons thereto: that in some proportion we may exceed the *Jews* in gratefull piety, as we surpass them in the matter, and causes thereof; that we may appear in some degree more charitable than they, as we  
have

have much greater reason and obligation to be so then they. So much for this ;

I proceed briefly to consider the remaining Commandments, the which immediately concern another Object: those foregoing did chiefly serve to regulate our religious practice in yielding due reverence toward God ; these following (which are supposed to have made up the second of those Tables, which written by God's hand were delivered to *Moses*, and preserved in the Ark of the Testimony) do guide our conversation and carriage toward our Neighbour; in the front of which worthily is placed that which obligeth to dutifulness toward our Parents; unto whom after God, and his supreme Vice-gerents we owe the highest respect, gratitude and duty.

Honour

v. Com-  
mandment.

## Honour thy father, and thy mother.

- Honour* ; the word signifies to have in weighty regard, and aptly serves to denote those particular acts of duty, which are elsewhere expressed in Scripture ;
- Levit. 9. 3. *fear and reverence (ye shall fear every man his father and his mother) observance and obedience*
- Coloss. 3. 20. *(children obey your parents in all things, for this is well pleasing to God) gratitude and retribution*
- 1 Tim. 5. 4. *(Let children learn ἰδιον οἶκον & σέβειν, to be pious toward their own family ; and ἀμοιβὰς ἀποδοῦναι, to render suitable returns, or to requite their parents, for this is good, and acceptable before God.) regarding their instruction and advice (My son hear the instruction of thy father, and forsake not the law of thy mother) it also*  
compre-

comprehendeth a prohibition of the contrary acts, *contemning, cursing, offering violence or contumely unto, disobedience and contumacy* toward parents, the which are forbidden under capital penalties, and dreadfull comminations:

*Cursed be he that setteth light by his father or mother: and, The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it* (that is, God in a fearefull and strange manner will avenge that wickedness upon him) and in the Law it is ordained that the rebellious and stubborn son, who will not obey the voice of his father, or the voice of his mother; and that when they have chastned him, will not hearken unto them, shall be stoned by all the men of his City, and put to death in that manner.

Deut. 27. 16.  
Prov. 30. 17.  
Exod. 21. 15, 17.

Whence

Whence we may learn the nature of the duty here enjoined, and what rank it beareth among other duties; what high obligation belongs thereto, of what consideration it is with God, and how grievous a crime the violation thereof is; that, briefly, we are obliged to yield our parents high affection of heart, great expressions of respect and observance in word and deed; that the neglect of these duties is, next to that of profaneness and undutifulness toward God himself, the greatest disorder we can be guilty of: this all civil Nations have consented to be our duty; and if we consider the grounds, upon which it is built, we shall find that reason, justice, and necessity do require it: *S. Paul* presseth his precept of observance to parents with, a *τὸ το γὰρ ὁ δίκαιον*, *for this is just and equal*: for if we look upon the disposition of  
 parents

Eph. 6. 1.

parents in their mind toward children, we may presume them always full of tender affection, and good will toward them, full of desire, and care for their good, full of pity and compassion toward them; in the highest and most especial degree beyond what they bear to others; which dispositions in reason and equity do require answerable dispositions in those, upon whom they are placed, and who from them do receive inestimable benefits: for if we do regard the effects proceeding from them we shall discern, that

1. From parents children do receive being and life; that good which nature inclineth so highly to value and tender, as the foundation of all the good, happiness, and comfort we are capable of.

2. They are obliged to their parents for the preservation, main-  
M                      tenance,

tenance, and protection of their life : it is a long time before we came to be able (such is the particular condition of man among all living creatures, so ordered on purpose, as it were, to beget this obligation and endearment) anywise to provide for, or to defend our selves ; and the doing thereof, in that senseless and helpless state, relies upon the care, pain, and solicitous vigilance of our parents ; the which they are not onely always obliged , but are commonly disposed with admirable willingness to spend on their children.

3. Parents not onely thus at first undergo such care and trouble to maintain their children, but by expensive education (often with much inconvenience and incommodity to themselves) they provide means for their future support, and subsistence, during life.

4. Chil-



4. Children are so strictly tied to their parents, as by their willing concession to partake in all the comforts of their state, and ornaments of their fortune.

5. The goods acquired by the parents industry do usually devolve upon their children by inheritance and succession; whence that children live handsomely and comfortably, is the reward of their parents merit, comes from the store, that they have carefully provided, and laid up for them.

6. To which we may add, that not onely the provision for our temporal necessities and conveniencies dependeth upon our parents, but the care of our souls, Deut. 6. 7, 9. and our spiritual welfare is incumbent on them: they are obliged to instruct us in the fear of Eph. 6. 4. God, and to set us in the way toward eternal happiness.

7. We may consider also, that all this they do most frankly and out of pure kindness ; without regard to any merit antecedent, or benefit consequent to themselves : as they received nothing to oblige and move them to such performances, so they can seldom hope for answerable returns : it is abundant satisfaction to them if they see their children do well ; their chief delight and contentment is in their childrens good absolutely and abstractedly, without indirect regards to their own advantage.

Upon these, and the like accounts it appeareth, that as parents have the affections most resembling those of God toward us, as they perform toward us the actions most like to his, as they are the principal instruments of divine providence and bounty (by which God's blessings are convey-

conveyed and conferred upon us) so they may be deemed in a sort to represent God, and as his most lively images have an especial veneration due to them. God himself, to endear and render himself amiable, or in the most kindly way venerable to us, to engage us to a more ready obedience of him, to declare the nature of our duty toward him, assumes the title of Father; and all Nations have agreed to style him so; Reciprocally also, whereas the duties toward other men are termed justice, or charity, or courtesie, or liberality, or gratitude, those toward parents in every Language (I suppose) are styled *piety*, implying somewhat divine in the object of those duties; 'tis more than injustice to wrong a parent; 'tis more than uncharitableness to refuse them succour, or relief; 'tis more than discourtesie to be unkind to them; 'tis more than

Deut. 32. 6.

Eccl. 3. 2.  
1 Tim. 5. 4.  
Colere pa-  
rentes.

fordid avarice to be in their need illiberal to them; 'tis rather high impiety to offend in any of these kinds.

He that returns not love in answer to their tender affection; that doth not (as occasion requires, and his ability permits) requite the benefits received from them, doth not defer to them an especial reverence, in regard to that sacred name and character they bear, thereby intimates, that he would in like manner be unjust, ungratefull, and disingenuous toward God, from whom he hath received the like benefits; the beginning and continuance of his being; the preservation, maintenance, and protection of his life: if he will not honour his earthly Parents, whom he hath seen, how will he reverence his heavenly Father, whom he hath not seen? so we may according to *S. John* argue.

I might

I might subjoin; that as justice, and ingenuity do enforce this duty, so for the good of the world there is a necessity that it should be observed: If parents are not onely by natural instinct disposed, but by divine command obliged, and by humane Law (the preservation of the world so requiring) constrained to undergo such hardships for the maintenance, and education of their children, it is fit and necessary they should be supported and encouraged in the bearing them by reciprocal obligations in children to return them dutifull respect, observance, and requital; the world could not well subsist without children being engaged to these duties: there were no reason to exact, there were no ground to expect, that parents should cheerfully and faithfully discharge their part, upon other terms.

Eph. 6. 2.

To this Precept there is added a Promise (and it is, as *S. Paul* observeth, the *first precept, that hath a promise* formally annexed; whereby he enforceth his exhortation to the observance thereof.)

**That thy days may be long upon the land, which the Lord thy God giveth thee.**

ἡ μακροχρονία σου  
ἐν τῇ γῇ σου  
ἐν τῇ γῇ σου.

So God expressly promiseth to bless dutifull children with a long life in the comfortable possession of those good things, which he should bestow upon them; this was the most of reward, explicitly covenanted to the *Jews*, in regard to their obedience: there is also implied a commination of a contrary curse from God upon the infringers of this Law, that they should either be immaturely cut

cut off from life (as *Abimelech* and *Absalom* were upon this score) or should draw on a wretched life in banishment from the contents thereof; by which things respectively are intimated to us the rewards of piety in this kind, or the punishments of impiety in the future state, whereof the land here mentioned was a shadow, or figure: what length of days in *Canaan* was to them, that to us is immortal life in heaven; what being excluded thence was then, that now is everlasting death, or banishment into the regions of misery.

I might also note the congruity of the reward propounded, that they who are gratefull to those from whom, in subordination to God, they received life, shall by God's dispensation enjoy that life long and well; and that they who neglect the authours of their life, shall soon be deprived of it,

or

Deut. 16. 20. or of its comforts. But I find the same reward assigned to the diligent observers of other duties; particularly to them, who are just in their dealings; to them who are charitable to the poor; to them who are meek and patient; to them who confide in God; and to all good men that obey God's commandments.

Psal. 37. 29.  
Psal. 37. 9, 11.  
Psal. 24. 12,  
13, 16.  
Prov. 8. 16.  
Deut. 25. 15.

I shall onely add farther, that we may, according to analogy and like ground of reason, reduce unto this Commandment the obligation we have to honour all those, who perform toward us beneficial offices like unto those, which we receive from our parents; those who preserve our life by relief, protection or defence; those who afford us maintenance, or education; those who watch over us for the good of our body, or of our soul; those who instruct us, or advise us: such are our Governours and Magistrates  
either



either Political or Ecclesiastical ;  
our Benefactors and Patrons ;  
our Schoolmasters, and Tutours ;  
our especial faithfull Friends ; and  
the like ; But I pass forward.

In the subsequent Precepts are  
contained the prime rules of ju-  
stice toward our neighbour ; the  
observation of which is not one-  
ly most equal and reasonable in  
it self, but necessary for the pre-  
servation of civil society, and pub-  
lick peace among men ; for the  
procurement of our safe, and plea-  
sant living and conversing in the  
World ; men thereby being secu-  
red in the quiet enjoyment of  
God's gifts, and the fruits of their  
industry, and of whatever is dear  
and precious to them ; of their  
lives first ; then of the comforts  
of their conjugal state ; of their  
possessions ; of their reputations ;  
the laws respecting these being  
here disposed in order, according  
to

to the value of their respective objects, in the nature of things, or in the opinion of men, or in regard to the consequences arising from them.

VI. Com-  
mandment.

## **Thou shalt not kill.**

Of all good gifts conferr'd upon us none (according to the natural and common esteem of men) is more precious than life it self, the foundation of enjoying the rest. God hath therefore reserved the disposal of it entirely to himself, as his special prerogative: neither he that hath it, nor any other person having absolutely any just power or right over it; No man can take away any man's life, but by commission or licence from God, reasonably presumed to be granted by him: So may God (the absolute King of the World) be supposed to have committed

mitted to lawfull Magistrates, as his Vice-gerents and Officers, in his name and behalf, upon reasonable cause, for preservation of publick justice, peace, and order, in a lawfull course of justice, to dispose of mens lives, who have forfeited them to the Law : (The Magistrate, as S. Paul saith, *bear-eth not the sword in vain ; for he is the minister of God ; an avenger to execute wrath upon him that doth evil.*) He hath not forbidden Sovereigns (in case of necessity , and when amicable means will not prevail) to maintain the safety or welfare of the Societies entrusted to their care, even by armed violence, against such as wrongfully invade them, or any wise harm them, and will not otherwise be induced to forbear doing so ; in which case the resolution of such differences (in-  
somuch as they cannot be tried at any other bar, or composed by  
other

Rom. 13. 4.  
1 Pet. 2. 14.

other means) is referred to God's arbitrement ; who is *the Lord of Hosts*, the Sovereign Protectour of right, and dispenser of success ; the Souldier in a just cause being then his Minister, and carrying a tacit commission from him. God also may be supposed together with life, with a natural love to it, with means to preserve it, to have imparted to every man a right to defend his life, with its necessary supports, against unjust, extreme, and inevitable violence upon it, or them : the slaughter therefore, which may happen in these cases (or in the like, wherein God hath plainly by a general order, or by special command, or by permission reasonably supposed, conferred on any person a power over his neighbour's life, in the maintenance of God's own honour, or in subserviency to publick good) is not concerned in the design, or meaning of this Precept :

cept: for he that kills another, in a way not irregular, as a Minister of justice, or in a lawfull War as a Souldier authorized by a Sovereign power here under God, or for his own just and necessary defence, doth not, according to the intent of this Law, *kill*; but rather God himself, the Lord of life and death, doth then kill; the authority of killing so being derived from him, and his work being done thereby: *Vengeance is his*, and *he* so (by his instruments) *repays it*. But here is forbidden all other voluntary taking away our neighbour's life, when a man acts as a private person; without just and necessary cause, in any illegal or irregular way; upon what motive, principle, or end soever (whether it be out of hatred, spight, envy, revenge; for our presumed safety, or pretended reparation of honour; for promoting what interest, or

procu-

procuring what satisfaction soever to our selves) by what means soever, either by direct violence, or by fraudulent contrivance; in an open, or clandestine manner; immediately by our selves, or by means of others; by advising, encouraging, any wise becoming instrumental, or accessory thereto.

This is the crime expressly prohibited; but a positive duty should also be understood; that we are obliged, so far as we are able, to preserve our neighbour's life; by relieving him in extreme need, by succouring him in extreme danger; by admonishing him of any destructive mischief, when he appears tending unawares thereinto; the neglect of which things argueth a murderous disposition toward our neighbour, is in reasonable esteem, and in God's sight a killing of him; for we mistake, if we think with *Cain*, that we are not our brother's

*ther's keepers*, or are not bound when we are able to preserve his life.

The violation of which Commandment is certainly the most heinous sin, that can be committed of all those; which are not immediately directed against God himself, or the persons which peculiarly represent him; and a sin which never can escape vengeance and due punishment from him. It is the greatest wrong to God; it is the extremest injury to our neighbour; it is the highest sort of uncharitableness; it is a principal offence against publick society.

I. It is an exceeding wrong and affront done unto God; in assuming the disposal of his gifts; in dispossessing him of his rights, by robbing him of a creature, of his child, his servant, his subject (one whose life is precious to him, and toward whom he beareth a tender

N — der

der regard ) an usurping in a high way his Sovereign Authority, his Throne of Majesty, his Tribunal of Justice, his Sword of Vengeance ; to omit the sacrilege (as *Philo* speaks) committed herein by violating God's own Image, which every man doth bear.

2. It is also an extreme injury to the person, who is thereby deprived of an unvaluable good, which can no wise be repaired, or compensated : he that loses his life, doth therewith lose all the good he possesseth, or is capable of here, without any possibility of recovering it again : the taking therefore of life can be no futable revenge, no reasonable satisfaction for any injury or damage received ; it infinitely, in a manner, surpasseth all the evil, which any man can sustain from another in his estate, or fame, or welfare of any kind ; for those things



things have their measure, and may be capable of some reparation, but this is altogether extreme and irreparable; and therefore doth include greatest iniquity: add hereto, that not onely all temporal good is hereby at once raviſhed from a man, but the ſoul alſo of the perſon may incur the greateſt damage or hazard in reſpect to its future eſtate by being thus ſnatched away: the ſlayer not onely robbeth his brother of his temporal life, but of his time of repentance, and opportunity of making peace with God.

3. It is alſo the higheſt uncharitableneſs to deal thus with our neighbour; arguing that nothing of good-will, of pity, of humanity toward him is left in us: to hate his brother to the death is the utmoſt pitch of hatred. If in imitation of our Saviour, and out of reſpect to him we ought (as *S. John* inſtructeth us) to be wil-

ling to lay down our lives for our brethren ; how enormous a crime, how opposite to Christian charity is it to take away our brother's life ?

4. It is likewise a main offence against the publick ; not onely by unlawfully bereaving it of a member and subject, but to its prejudice and dishonour (yea so far as lies in us to its subversion and dissolution) assuming to our selves, pulling away from it its rights, and prerogatives of judgment.

Mat. 5. 21.

Such briefly is the direct intent, and importance of this Law ; but our Saviour in his comment hereon hath explained and extended it farther, so as to interdict all, that any wise approaches in nature, or in effect tends unto this heinous evil : he means to obstruct all the springs, and extirpate all the roots thereof ; such  
as

as are rash, causeless, outrageous, inveterate anger, contumelious and despightfull language, reserving grudges, or spight in our heart, not endeavouring speedily to reconcile our selves to them, who have done us injury or displeasure; for these things as they commonly do produce the act of murther, so they argue inclinacions thereto (which if fear and self-respect did not restrain, would produce it), and consequently in moral accompt, which regardeth not so much the act as the will, are of the same quality therewith; however they arise from the same bitter root of great uncharitableness; upon which score S. *John* telleth us, that *He that hateth* 1 Joh. 3. 15, 17. *his brother is a murtherer*; and consequently in effect all malice, and spight, envy, hatred, malignity, rancour, immoderate, and pertinacious anger, and animosity are here prohibited.

N 3

Thou

VII. Com-  
mandment.**Thou shalt not commit  
adultery.**

After life (if after that, for this command in the *Greek Translation of Exodus* (though not in *Deuteronomy*) in some places of the *New Testament*, and in sundry ancient Writers is placed before that against murder) nothing commonly is more dear to men, than the comforts of their conjugal estate; the enjoyment of that special affection, and friendship, together with those instances of benevolence, which by divine institution and mutual contract, ratified by most sacred and solemn promises of fidelity, are reserved peculiar to that state: which enclosures therefore of his neighbour whoever shall invade, or trespass upon, who shall any wise loose or slacken those holy bands, who

who shall attempt the affection, or chastity of his neighbour's wife, doth most grievously offend God, and committeth (as *Joseph*, when he was tempted thereto, did call it) *a great evil against God*, against his neighbour, against himself, against the common society of men. He violateth an institution, to which God hath affixed especial marks of respect, and sanctity; he wounds his neighbour's honour, and interest in the most tender part, wherein the content of his mind and comfort of his life are most deeply concerned: he as much (or rather more) dishonoureth and abuseth himself, not onely by committing a fact of so high injustice, but by making himself accessory to the basest perfidiousness that can be.

[*Who so committeth adultery, loseth understanding; he that doth it, destroyeth his own soul; a wound and dishonour shall he get.* Prov. 6. 34.]

and his reproach shall not be wiped away; for jealousie is the rage of a man, therefore he will not spare in the day of vengeance; he will not regard any ransom, neither will he rest content though thou givest many gifts.] He also offendeth against the publick quiet, and wellfare, breeding inextricable confusions, and implacable dissensions in families, so that hardly from any other cause such tragical events have issued as from this: in fine this crime is, as *Philo* calls it, *συμπὸν, καὶ τρομερὸν ἀδίκημα*, a loathsome unrighteousness, most odious to God; and a fire (as *Job* representeth it) that consumeth to destruction.

*Job 31. 12.*

But we must further also consider, that acts of this kind contain also in them another evil; that persons committing them do not onely so highly wrong their neighbour, but defile themselves also by the foulest turpitude; in  
which

which respect the prohibition of all unlawfull and irregular satisfactions to lustfull appetite ; all compliance with that great enemy of our souls, the flesh ; all kinds of impurity and lasciviousness, not in act onely, but in thought, in speech, in gesture may be reduced to this Law : Our Matt. 5. 14.

*Lord* himself doth so interpret it, as to make it include a forbidding of all unchast desires ; and Christianity doth in a most strict and special manner oblige us to all kinds of sobriety and modesty, of chastity and purity in body and spirit ; injoining us to *abstain* 1 Pet. 2. 11.

*from all fleshly lusts, as enemies to our souls, to mortifie our fleshly* Coloss. 3. 5.  
*members ; to possess our vessels (or* 1 Thess. 4. 4.  
*bodies) in sanctity and honour ; not to have any impurity, or fil-* Eph. 5. 3.  
*thiness so much as named among us ; nor to suffer a foul word to* Eph. 4. 29.  
*proceed out of our mouth ; not to defile our bodies, consecrated un-* 1 Cor. 3. 17.  
6. 18, 19.  
to

to God, and made *temples of the Holy Spirit*; excluding persons guilty of such things from any title, or capacity of entring into God's Kingdom; in fine representing all such practices as most dishonourable to us, most displeasing to God, most grievous to God's Holy Spirit (the fountain of all vertue and goodness) most contrary to the nature and design of our Religion, and most destructive of our souls.

VIII. Com-  
mandment.

### Thou shalt not steal.

That every man should quietly enjoy those supports and those conveniencies of life, which in any honest manner (by God's bounty immediately dispensing it, or by God's blessing upon his industry) he hath acquired the possession of, or right unto, as all reason and equity do require, so  
it



it must be acknowledged absolutely necessary for the preservation of common peace, and the maintenance of civil society among men: to secure which purposes, and to encourage honest industry, this Law prohibiteth all invasion, or usurpation by any means whatever (either by open violence, and extortion; or by clandestine fraud, and surreption) of our neighbour's proper goods and rights: He that in any way, against his neighbour's knowledge or will, getteth into his power, or detaineth therein what doth in equity belong to his neighbour, and which he can restore to him, doth transgress against the intent of this Law; as we see it interpreted in *Leviticus*; where it is thus expressed: *Thou shalt not defraud thy neighbour, nor rob him*: defrauding by cunning practice, is no less forbidden, than robbing by violent force. Levit. 19. 13.

- Cor. 6. 8. force. Any wise *δοῦναι* (that is, to deprive our neighbour of his due) *κωλύειν*, to purloin, or (by subtle and sly conveyance) to separate any part of our neighbour's substance from him ; *πλεονεκτεῖν*, to exact, or extort any thing more than ones due, *ὑπερβαίνειν ἐν τῷ πράγματι*, to go beyond, or overreach our neighbour in dealing ; to delude and cozen him by false speeches, or fallacious pretences, are acts in S. Paul's expression, to be referred hither ; as so many special acts of theft. I cannot stand to reckon up all the sorts of unrighteousness included here, or reducible to this matter (such as, beside down-right rapine and cheating, are, foul dealing in bargains and contracts ; using false weights, and measures, withholding the pledge, detaining the labourer's wages from him ; the exercising vexatious, biting, and devouring usuries ; removing bounds of possession
- Prov. 22. 18.  
30. 14. 9. 24.  
Ezek. 22. 12.  
18. 7. 16.  
Hos. 5. 10.  
Amos 8. 5.  
Deut. 25. 13.  
Levit. 19. 13.  
Deut. 24. 14.  
Psalm 15. 4.  
Isa. 1. 23.  
Jam. 5. 4.

session, oppressing by undue, or rigorous exaction, corrupting justice for reward or favour, raising gain by unlawfull and shamefull arts, or practices; consenting, or sharing with, advising, or instigating to these, and the like acts; these I shall not particularly insist upon) but shall onely say, that God expresseth great indignation against, and threatneth most severely to punish all acts of this kind: *For all* (saith he) *that do* Deut. 19. 16. *such things* (such as use deceitfull measures in trade), *and all that do unrighteousness are an abomination unto the Lord, thy God:* ἔχθρος ὁ θεὸς πρὸς πάντας τοὺς τούτους, *God* (saith S. Paul, speaking against the circumventing, and defrauding our neighbour) *is an avenger for all these kinds of things:* 1 Tell. 4. 6. Nor indeed is the Gospel more severe in denunciation of punishment against any crime than this: *Know ye not,* 1 Cor. 6. 9. *that unjust persons* (saith S. Paul, meaning

meaning this sort of unjust persons, so most properly and strictly called) *shall not inherit the kingdom of God*; and κλέπται, πλεονέκται, ἀρπαγες, thieves, exactors (or cheaters) and rapacious persons make a good party in the catalogue of those, who shall be excluded from eternal bliss.

I should add the positive duties, here to be understood, and referr'd to this matter, the which are commended to us in Scripture; such are, diligence and industry in our calling, whereby with God's blessing we may support our selves, preventing the need, and escaping the temptation of encroachment upon our neighbour's property; (whereby we may, as Saint Paul speaketh, *have need of nothing, may eat our own bread, may even have wherewith to impart to the needs of others*) contentment in that estate, wherein God hath placed us, how mean soever; trusting

Eph. 4. 28.

1 Theff. 4. 12.

2 Theff. 8. 12.

Phil. 4. 11.

1 Tim. 6. 8.

Prov. 30. 8.

sting in God, and relying upon Psal. 55. 23.  
his providence; *casting our bur-* 1 Pet. 5. 7.  
*then and care upon him*; who hath  
promised *to sustain us*; who hath Heb. 13. 5.  
*said, that he will never leave, or*  
*forsake us*; lastly, charitable relief  
of our neighbour in his need; for  
in such a case our neighbour hath  
a title to the goods we possess;  
derived from the appointment and  
donation of God, who is the abso-  
lute proprietor of all we have, we  
being onely his stewards, and dis-  
pensers thereof according to the  
rules he hath declared; so that if  
we do not according to his order,  
supply our poor neighbour, we  
are in just estimation, we shall  
in God's judgment appear to be  
thieves, both in respect to God  
himself, and to our neighbour;  
for that we thereby detain from  
God what by original right is his,  
and bereave our neighbour of  
what God hath bestowed on him.

Thou

IX. Com.  
mandment.

**Thou shalt not bear false witness against thy neighbour.**

'Tis in the *Hebrew*, *Thou shalt not answer* (to wit being examined, or adjured in judgment) *against thy neighbour as a false witness*; so that primarily, it seems, bearing false testimony against our neighbour (especially in matters of capital, or of high concernment to him) is prohibited: yet that not onely this great crime; but that all injurious (even extrajudicial) prejudicing our neighbour's reputation, and consequently of his safety, or his welfare in any sort; is forbidden, we may collect from that explication of this Law, or that parallel Law, which we have in *Leviticus*: *Thou shalt not* ('tis there said) *go up and down as a talebearer among*

*Levit. 19. 16.*

among thy people; neither shalt thou stand against the bloud of thy neighbour: as a talebearer, רִבִּי, that is, a merchant, or trader in ill reports and stories concerning our neighbour, to his prejudice; defaming him, or detracting from him, or breeding in the minds of men an ill opinion of him; which vile and mischievous practice is elsewhere under several names condemned and reprov'd; such are *muttering*: (*The words of a mutterer, saith the Wise man, are as wounds, going into the innermost parts of the belly*): *whispering*, ψιθυρισμός; we have often in the *Son of Sirach*, and in *S. Paul* mentioned with a bad character, or with prohibition, and reproof: *supplanting*; (so in the good man's description, *Psal.* 15. 'tis said, *He supplants not with his tongue*, so the word signifies) *detractiō* or *backbiting* (καταλαλιά, which is so often in the *Apostolical Writings*

LXX. ὁ πρῶτος.  
αὐτὸς δὲ λαλῶν.

Prov. 18. 3. 17

Sirac. 5. 14.  
21. 30. 28. 13.

2 Cor. 12. 20.  
Rom. 1. 30.

Pf. 15. 3. 727

2 Cor. 12. 20.  
Jam. 4. 11.  
Rom. 1. 30.  
1 Pct. 2. 1.

O forbid-

Luk. 3. 14. 19 S.  
 Lev. 19. 11.  
 Psal. 73. 4.  
 319. 334.

forbidden, and reprehended ; *slan-  
 der*, or *calumny*, and *sycophantry* ;  
 that is, oppressing, abusing, or any  
 way harming men by false tales,  
 suggestions, or pretences ; which  
 sort of practices how base they  
 are in themselves (nothing being  
 more unworthy of an honest and  
 ingenuous mind, nothing more  
 ugly to the judgment of them,  
 who have any sense of goodness)  
 how contrary they are to justice,  
 which doth not permit us to  
 wrong our neighbour, as well in  
 his credit and good name, as in  
 his other goods (for they perhaps  
 may be as much valued by him,  
 may really be of as much conse-  
 quence to him, as any thing that he  
 hath) which bindeth us to abstain  
 from hurting him as well in word,  
 as in deed ; how opposite they are  
 to charity, which obligeth us to  
 think the best of our neighbour,  
 and to endeavour that others also  
 may do so ; to conceal his real  
 faults

Prov. 10. 12.  
 3 Cor. 13. 5. 7.



faults and blemishes ; much more not to devise, and affix false ones to him ; not to gather and disperse ill reports to his prejudice ; of how mischievous consequence also they are, breeding ill will, and sowing strife in all Societies both publick, and private (even *separating chief friends*, as the *Prov. 16. 28.* *Wise man* telleth us) common sense, and experience do shew : they consequently must be very odious in the sight of God, who loveth the peace and welfare of men ; and very offensive to men, who do the mischiefs springing from them.

To this Law may be reduced our obligations to be candid in our opinions, and discourses concerning others (according to Saint *Paul's* excellent description of *1 Cor. 13.* charity :) to forbear all rash and harsh censure, as you know our *Saviour* in his most divine *Sermon on the Mount* chargeth us ; to be

Levit. 19. 11.

Psal. 15. 2.

Zech. 8. 16.

Eph. 4. 25.

Col. 3. 9.

1 Pet. 2. 1.

veracious, sincere and faithfull in all our conversation ; which duties are so often taught and pressed in both Testaments : *Ye shall not* (saith the Law) *steal, nor deal falsely, nor lye one to another ; and, To walk uprightly, and work righteousness, and speak the truth from his heart,* are the first lineaments in the good man's character drawn by the Psalmist : and, *These are the things ye shall do* (saith God in the Prophet) *speak ye every man the truth to his neighbour ; execute the judgment of truth, and peace in your gates :* And in the New Testament, *To lay aside lying, to speak the truth every man with his neighbour ; to lay aside all malice, all guile, all hypocrisies, envyings and backbitings* are Apostolical commands.

Thou

Thou shalt not covet thy  
 neighbour's house ;  
 thou shalt not covet  
 thy neighbour's wife ;  
 nor his man-servant,  
 nor his maid-servant,  
 nor his ox, nor his  
 ass, nor any thing that  
 is thy neighbour's.

X. Com-  
 mandment.

This Law is comprehensive,  
 and recapitulatory (as it were) of  
 the rest concerning our neigh-  
 bour, prescribing universal justice  
 toward him (whence *S. Mark* it  
 seems meaneth to render it in  
 one word, by *μὴ ἀποστεῖν*, *de-* Mark 10. 19.  
*prive not*, or bereave not your  
 neighbour of any thing) and this  
 not onely in outward deed, and  
 dealing, but in inward thought,  
 and desire, the spring, whence  
 they

Matt. 15. 19. they do issue forth (for, *from the heart*, as our Saviour teacheth, *do proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*) we are obliged to be so far from depriving our neighbour of any good thing belonging to him; that we are not so much as to wish, or desire it; not onely to abstain from injurious action, but to repress covetous inclinations: wherein is also implied, that we should have a delight and complacence in our neighbour's good; not envying him any enjoyment; being in our minds content with the portion God pleaseth to vouchsafe us; and entirely trusting in him, that he will supply us with what is needfull or befitting to us, without the damage of our neighbour. Thus *God's Law* is as Saint Paul observed) *spiritual*; not onely restraining exteriour acts, but regulating our inmost thoughts, quelling

quelling all inordinate appetites and affections of heart within us; the which may be extended so as to respect not onely matters of justice toward our neighbour, but all objects whatever of our practice; so as to import that, which in the *Christian Law* is so frequently enjoined us, as the life of our Religion, *circumcising our hearts, crucifying the flesh with its passions and desires, mortifying our earthly members, putting to death by the spirit the deeds of the body, putting off the old man, which is corrupted according to deceitfull lusts: ἀντὶ τούτου, thou shalt not unlawfully or irregularly desire doth, according to the spiritual intent, import all this.*

I have done; and shall onely add, that the sum and end of these, and all other good Laws, of all Religion, and all our Duty  
is

1 Tim. i. 5.

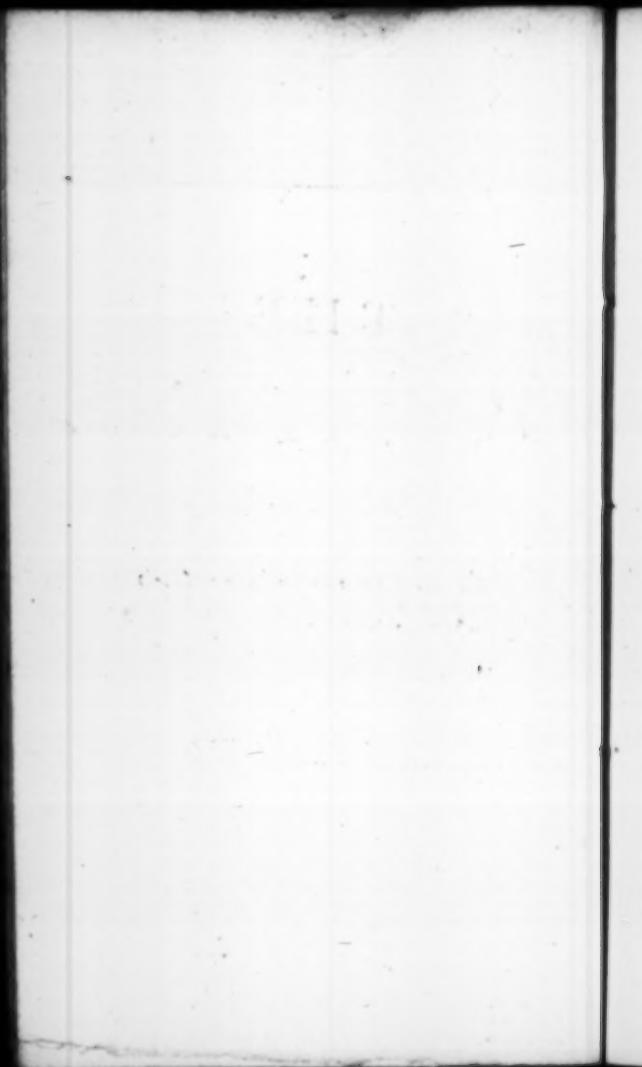
is (as we often are taught in the New Testament) comprized in those two *Rules*, of *Loving God with all our heart*, and, *Loving our neighbour as our selves*; seriously and honestly attending unto which we can hardly fail of knowing what in any case our duty is; It remains that we employ our best care and endeavour on the conscientious practice thereof; imploring therewith the assistance of God's grace, and that good Spirit, which God hath most graciously promised to those, who duly ask it, by which alone we can be enabled to keep God's Commandments: To him be all glory and praise. Amen.

THE

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THE  
DOCTRINE  
OF THE  
Sacraments.

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THE  
DOCTRINE  
OF  
The Sacraments.

**I**T is a peculiar excellency of our Religion, that it doth not much employ mens care, pains, and time, about matters of ceremonial observance; but doth chiefly (and in a manner wholly) exercise them in works of substantial duty, agreeable to reason, perfective of man's nature, productive of true glory to God, and solid benefit to men. Its design is not to amuse our fancies with empty shews, nor to take up our en-

deavours in fruitless performances, but to render us truly good, and like unto God; first in interior disposition of mind, then in exterior practice; full of hearty love and reverence to God, of tender charity and good will toward men, of moderation and purity in the enjoyment of these things; of all true piety and vertue; whereby we may become qualified for that life of bliss which it tendereth and promiseth; for conversation in that holy Society above, to which it designeth and calleth us. Yet because Fancy is naturally a *medium*, and an effectual instrument of action; and because sensible objects are apt strongly to affect our minds; it hath pleased the divine Wisdom to apply them, in fit measure, and to sanctify them to those good purposes, by appointing some few solemn and significant Rites to be observed by

*It hath effectually upon vulgar, and weaker minds a strong efficacy.*

by us, being in their own nature proper and useful, and by God designed to declare his mind, and gracious intents to us; to consign and convey his Grace into our Souls, to confirm our Faith in him, to raise our devotion toward him, to quicken our resolutions of obeying his Will; to enable and excite us to the practice of those great Duties which he requireth of us: \* *Our Lord Jesus Christ, saith S. Austin, hath subjected us to his gentle yoke, and light burthen; whence with Sacraments most few in number, most easy for observance, most excellent in signification he bound together the society of new people. And, The mercy of God (saith he again) would have Religion free, by the celebration of a most few, and most clear Sacraments.*

\* Dominus noster leni iugo suo nos subdidit, & sarcinæ levi; Unde Sacramentis numero paucissimis, observati-  
one facillimis, significatione præstantissimis societatem novi populi colligavit: sicut est Baptismus Trinitatis nomine consecratus, communicatio Corporis

& Sanguinis ipsius; & siquid aliud in Scripturis Canonicis commendatur, &c. Ep. 118. Religionem paucissimis, & manifestissimis celebrationum Sacramentis misericordia Dei liberam esse voluit. Id. Ep. 119.

Of

Of these there appear two (and S. *Austin* in the place cited could instance in no more) of general and principal use, instituted by our Lord himself; which, because they represent to us somewhat not subject to sense, and have a secret influence upon us; because what is intended by them, is not immediately discernible by what is done, without some explication, (their significancy being not wholly grounded in the nature, but depending upon arbitrary institution, as that of words, which is of kin to them; whence S. *Austin* calls a Sacrament, *Verbum visibile*) have usually been called *Mysteries*, (that is, actions of a close and occult importance, of deeper meaning and design, than is obvious to ordinary perception) and thence are also called Sacraments, for no other reason, I conceive, then because the ancientest

cientest translators of the Bible into *Latin*, did usually render the word *μυστήριον* by the word *Sacramentum*; whence every thing containing under it somewhat of abstruse meaning, is by ancient Writers termed a *Sacrament*. (So *Tertullian* calls all Christianity the Sacrament of Christian Religion; and \* *Elifhu's* Ax he calls the Sacrament of Wood; and *S. Austin* speaks of the Sacrament of Bread, of Fish, of Numbers, of the Rock, &c. In short, he says of all Signs, That *when they belong to divine things, they are called Sacraments* †; which shews to how small purpose the disputes are, yea on what small grounds the decrees are, concerning the number, general nature, and efficacy of Sacraments; for where a name or form of a Sacrament is of so large, ambiguous, and indeterminate signification, there can be nothing but

\* *Exod* 12. 26.  
Sacramentina-  
tura diserte &  
phasi expri-  
mitur.

† *Nimis autem longum est convenienter disputare de varietate signorum, quæ cum ad res divinas pertinent, Sacramenta appellantur.* *Aug. Ep. 5.*

In cunctis  
Christi actio-  
nibus Sacra-  
mentorum my-  
steria corusca-  
runt. *Leo I.*  
Ep. 4.

confusion in the disputes about it) But those which chiefly at least, and in way of eminency have obtained this name, are those *two* instituted by our Lord, *Baptism*, and the *Lord's Supper*; of which I shall in order discourse; and so of each, as very briefly to consider the occasion of their institution, the actions enjoined in them; the nature of them, or wherein their mystery doth consist, the ends for which they were intended, and the effects they produce; together with the dispositions and duties (antecedent, concomitant, and consequent) required of us in the use and practice of them. And first,

Of

## Of Baptism.

ΒΑΠΤΙΣΜΑΝ

δίδαλει.

Heb. 6. 1, 2.

There were, (as the Apostle to the *Hebrews* telleth us) in sacred use among the Jews διάφοροι βαπτισμοί, *several kinds of Baptisms*. The learned in their Laws and Customs teach, that they never did receive any person into their Covenant, whether that which was more strict (to which natural *Jews*, and *Profelytes of Righteousness* were tyed) or that which was more lax, with which Strangers and Profelytes of the gate did comply, without a *Baptism*. And that Priests and Levites entring into their Office, were to be sanctified by washing with water, we see plainly prescribed in their Law; likewise that all persons, who had contracted any kind of defile-

Heb. 9. 10<sup>th</sup>

Seld. de Synod. diijs.

Exod. 29. 4;  
Numb. 8. 6;

Levit. 15. 3, 16, 18, 27. & 22. 6. Numb. 19. 7. <sup>36.</sup> Ezek. 16. 4. defilement, were purified by the like Ceremony, particularly Children new-born, is expressed there. Moreover, that it was in use for Persons, who were conscious to themselves of having transgressed God's Law, being in God's Name invited by some person of eminent authority (a Prophet, or like a Prophet, one commissioned by God) unto repentance, and amendment of life, to be washed by him, in testimony of their stedfast purpose to amend; and in hope to obtain pardon from God of their past offences, and to be reinstated in his favour, appears probable by S. John the Baptist his undertaking, and the success thereof. For if the manner of his proceeding had been altogether unusual, and unknown, so many it seems would not so readily (without any stir or obstacle) have complied therewith; especially



cially among the *Scribes* and *Pharisees*, those zealous adherents to traditionary practice, who to maintain their credit and interest with the people, were so averse from all appearance of novelty. This practice then of washing in so many cases, and to so many purposes customary among God's people, to signify mens entering into a new state or course of life, being withal most apt and proper for his design, our *Blessed Saviour*, who never favoured needless innovations, was pleased to assume and impose upon the Disciples and followers of his Religion, accommodating it to those holy purposes, which we shall now endeavour to declare.

What the action it self enjoined is, what the manner and form thereof, is apparent by the words of our Lord's institution; *Going forth therefore, (saith he)*  
*teach,*

Mat. 28. 19.  
Mark 16. 15.

*teach (or disciple) all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things which I have commanded you.*

The Action is baptizing, or immersing in water ; the Object thereof, those Persons of any Nation, whom his Ministers can by their instruction and persuasion render Disciples, that is, such as do sincerely believe the truth of his Doctrine, and seriously resolve to obey his Commandments. It is performed *in the Name* ; that is, it is ministred by the authority, and bears special relation unto the Persons of the Blessed Trinity, as the chief Objects of the Faith professed, and the sole Objects of the obedience undertaken therein ; as exhibiting gracious favours unto the person baptized, and as receiving special obligations from him. Such

Such is the Action it self declared to be ; the myſtery thereof conſiſts in its being a notable ſign to repreſent, and an authentick Seal to ratify the collation then made of certain great benefits to us ; and our undertaking correfpondent duties toward God.

The Benefits which God then ſignifies, and (upon due terms) engageth to confer on us, are theſe :

1. The purgation or abſolution of us from the guilt of paſt offences, by a free and full remiſſion of them, (the which waſhing by Water, cleaning from all ſtains, doth moſt appoſitely repreſent) and conſequently God's being reconciled unto us, his receiving us into a ſtate of grace and favour, his freely juſtifying us, (that is, looking upon us, or treating us as juſt and innocent Perſons, although

\* Vid. Iust. A-  
pol. 2. Tertul.  
de Bapt. &c.

Acts 22. 16.

Acts 2. 38.

Ephes. 5. 16.

2 Cor. 6. 11.

though before we stood guilty of heinous sins, and thereupon lya- ble to grievous punishments) that these benefits are conferred in Baptism, many places of Scrip- ture plainly shew; [and the Primitive Church, with most firm and unanimous consent, did be- lieve\*.] And now (saith *Ananias* to *S. Paul*) *Why dost thou tarry? Arise and be baptized, and wash away thy sins.* And, *Repent* (saith *S. Peter*, preaching to the *Jews*) *and let every one of you be baptized for the remission of sins.* And, *Christ* (saith *S. Paul* again to the *Ephesians*) *loved his Church, and delivered himself for it, that he might sanctify it, purging it by the washing of water, in equa- (that is, he effectually in Baptism consigned to the members of his Church, that mercy and remissi- on of sins, which he purchased and merited by his passion). And again, Swab* (saith he to the *Corin-*

*Corinthians*) were some of you, (that is, ye were persons guilty of heinous sins) but ye have been washed, ye have been sanctified, ye have been justified in the name of our Lord, and by the spirit of our God; where, having been washed in Christ's name, doth (in congruity with what is said in other places) denote Baptism in his name; being sanctified and justified, do express the first benefits accompanying that Baptism. And indeed, where-ever a general remission of sins, or a full sanctification, or consecration, and justification of mens persons in God's sight, are mentioned; that remission of sins, that separation, or dedication unto God's Service, that reception into Grace, which are consigned in Baptism, are (I conceive) understood; there being no other season or occasion, wherein ordinarily and visibly God doth exhibit

exhibit those Benefits.

Quid festinat  
innocens ætas  
ad remissionem  
peccatorum?  
*Tertul.*

It may be demanded, How Children, by reason of *their innocent age*, are capable of these Benefits; how they can be pardoned, who never had offended, how they can be justified, who never were capable of being unjust? I briefly answer, That because they come from that race, which by sin had forfeited God's favour, and had alienated it self from him; because also they have in them those seeds of pravity from which afterward certainly, life continuing, (without God's restraining Grace) will sprout forth innumerable evil actions; therefore that God overlooking all the defects of their nature, both relative, and absolute, or personal, doth assume them into his special favour, is no small benefit to them, answerable to the remission of actual sin, and restitution from the state consequent

impleretur a-  
pod nos spiritu  
sancto puero-  
rum innocens  
ætas, &c. *Cyp.*  
*Ep. 10.*

sequent thereon in others.

2. In Baptism, the Gift of God's Holy Spirit is conferred, qualifying us for the state into which we then come, and enabling us to perform the duties we then undertake, which otherwise we should be unable to perform; for purification of our hearts from vitious inclinations, and desires; for begetting holy dispositions, and affections in our Souls; for to guide and instruct us, to sustain and strengthen us, to encourage and comfort us in all the course of Christian piety: The which effects are well also figured by water, which purifieth things both from inherent and adherent filth. That this benefit is annexed to Baptism, the Scripture also teacheth us: *Be baptized* (saith S. Peter) *in the Name of Christ to the remission of sins, and ye shall receive the gift of the Holy Ghost*: ἐν ὕδατι ἐν ὀνόματι ἰησοῦ χριστοῦ ἐν βαπτισμῷ ἵνα ἡμῖν ἡ ἁμαρτία ἁφίηται, καὶ ὑμεῖς παραλάβετε τὸ δῶρον τοῦ ἁγίου πνεύματος·

Acts 2. 38.

1 Cor. 12. 13.

Q

Ἰησοῦ,

\* ἀντὶ τοῦ πλ.  
 λυσιτελεῖν,  
 ἀναχαίρειν  
 πνεύματι  
 αἰν. Tit. 3. 5.

Mat. 3. 15.

οὖν, We being baptized in one body, are made to drink of one spirit, saith S. Paul : And with the \* Laver of Regeneration, S. Paul again joineth the renovation of the Holy Ghost : And it is represented as an advantage of our Saviour's Baptism above that of John, that our Lord not only baptized with water to repentance, but with the Holy Ghost, and Fire.

Some preventing operations of the Holy Ghost (whereby God freely draweth Men to Christianity, persuading their minds to assent thereto, inspiring their hearts with resolutions to comply with it) do precede Baptism ; but a more full communication thereof (due by compact, assured by promise) for the confirming, and maintaining us in the firm belief, and constant practice of Christianity, is consequent thereon ; *After ye had believed,*

Ephes. 1. 1 4.



*lieved, ye were sealed by the Holy Spirit of promise, saith S. Paul : To signify which benefit then conferr'd, the ancient Christians did to Baptism annex the Chrism, or holy Unction, signifying the collation of that healing and chearing Spirit to the baptized person ; that which S. Paul may seem to respect, when he saith, He that establisbeth (or confirmeth) us with you into Christ, and who hath anointed us, is God ; who also hath sealed us, and hath given us the earnest of the Spirit in our hearts.* 2 Cor. 1. 21.

3. With those gifts is connected the benefit of Regeneration, implying our entrance into a new state and course of life ; being endowed with new faculties, dispositions, and capacities of Souls, becoming new Creatures, and new Men, as it were, *renewed after the likeness of God in righteousness and true holiness,* Ephes. 2. 10, 23, 24.  
Colos. 3. 10.  
2 Cor. 5. 17.

Exek. 16. 4.

— λίσπον

ἡμιπλήστα

ζάλασι.

Theocr.

Tit. 3. 5.

John 3. 5.

our being sanctified in our hearts and lives; being mortified to fleshly lusts, and worldly affections; being quickned to a spiritual life, and heavenly conversation: in short, becoming in relation and in disposition of mind, the children of God. This the matter, and the action of Baptism doth set out; for as children new born, (for cleansing them from impurities adherent from the Womb) both among the Jews and other people, were wont to be washed; so are we in Baptism, signifying our purification from natural and worldly defilements: The merision also in Water, and the emerision thence, doth figure our death to the former, and receiving to a new life. Whence Baptism is by S. Paul called *the laver of Regeneration*; and our Lord saith, that, *If a man be not born again of Water and the Spirit, he cannot enter into the*

*the Kingdom of God; that is, every one becoming a Christian, is by Baptism regenerated, or put into a new state of Life, getteth new dispositions of Soul, and new relations to God. Ye are* Gal. 3. 26. *all (saith S. Paul) the children of God by faith in Christ Jesus; that is, by embracing his Doctrine, and submitting to his Law professedly in Baptism. And, We* Rom. 6. 4. Col. 2. 12. *(saith S. Paul again) are buried with Christ through Baptism unto death; that as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life.*

4. With these Benefits is conjoined that of being inserted into God's Church, his family, the number of his chosen people, the mystical body of Christ, whereby we become entitled to the privileges and immunities of that heavenly Corporation. *We* 1 Cor. 12. 13. *(saith S. Paul) have been all baptized*

Gal. 3. 27.

*tized in one spirit into one body, the mystical body of Christ: And, so many of you (saith he again) as have been baptized into Christ, (into Christ mystical, or the Church) have put on Christ, and ye are (adds he) all one in Christ Jesus.* As Profelytes among the Jews by Baptism were admitted unto the Communion, and privileges of the Jewish; so thereby are we received into the like Communion and privileges of the *Christian*, far more excellent, Society.

2 Pet. 1. 2.

5. In consequence of these things, there is with Baptism conferred a capacity of, a title unto, an assurance (under condition of persevering in faith and obedience to our Lord) of eternal life and salvation. We are therein, in S. Peter's words, *regenerated unto a lively hope of an incorruptible inheritance, by that resurrection of Christ, which is repre-*

represented to us in this action ; and so therein applied, as to be-  
get in us a title and a hope to  
rise again in like manner to a  
blissful life ; whence we are said  
therein to rise with him : *Being*, Colos. 2. 12.  
*saith S. Paul, buried with him in*  
*Baptism, wherein also we were*  
*raised again* : whence by the two  
great Apostles, Baptism is said to  
save us : Baptism (saith S. Peter)  
*the antitype of the delivery in the* 1 Pet. 3. 21.  
*flood, doth save us*, that is, ad-  
mitteth us into the Ark, putteth  
us into the sure way of Salva-  
tion ; and, *God* (saith S. Paul) Tit. 3. 5.  
*according to his mercy saved us, by*  
*the laver of regeneration* ; and, *He* Mar. 16. 16.  
*that shall believe, and shall be bap-*  
*tized, shall be saved*, is our Savi-  
our's own word and promise ;  
shall be saved, that is, shall be  
put into a state and way of sal-  
vation, continuing in which state,  
proceeding in which way he as-  
suredly shall be saved : for Faith

there denoteth perseverance in Faith, and Baptism implyeth performance of the conditions therein undertaken; which next is to be considered.

For as this Holy Rite signifieth, and sealeth God's collation of so many great benefits on us; so it also implyeth, and on our part ratifieth our Obligation, then in an especial manner commencing, to several most important duties toward him. It implyeth, that we are in mind fully persuaded concerning the truth of that Doctrine, which God the Father revealed by his blessed Son, and confirmed by the miraculous operation of the Holy Ghost; we therein profess our humble and thankful embracing the overtures of Mercy and Grace, purchased for us by our Saviour's meritorious undertaking and performances, the which are then exhibited and tendred

to us; we therein declare our hearty resolution to forsake all wicked courses of life, repugnant to the Doctrine and Law of Christ; fully to conform our lives to his Will, living thereafter in all piety, righteousness, and sobriety, as loyal Subjects, faithful Servants, and dutiful Children to God; in brief, we therein are bound, renouncing all erroneous principles, all vicious inclinations, and all other engagements whatever, entirely to devote our selves to the Faith and Obedience of God the Father, our glorious and good Maker; of God the Son our gracious Redeemer; of God the Holy Ghost our blessed Guide, Assistant, Advocate, and Comforter: These are the duties antecedent unto, and concomitant of our Baptism (immediately and formally required of those, who are capable of performing them,

them, mediately and virtually of them who are not) the which are signified by our being baptized in the Name of the Holy Trinity.

Acts 8. 37.

These duties the Scripture commonly expresseth by the Word, Faith and Repentance; sometimes singly, sometimes conjunctly: *If* (said *Philip* to the *Eunuch*) *thou believest with thy heart it is lawful* (for thee to be baptized); Faith was an indispensable condition prerequisite thereto; and, *Repent* (saith *S. Peter*) *and let every of you be baptized*; Repentance also was necessary to precede it; indeed both these (as they are meant in this case) do in effect signify the same; each importeth a being renewed in Mind, in Judgment, in Will, in Affection; a serious embracing of Christ's Doctrine, and a stedfast resolution to adhere thereto in practice. Hence are those effects,

Acts 2. 38.



fects, or consequences attributed to Faith; justifying us, reconciling and bringing us near to God, saying us; because it is the necessary condition required by God, and by him accepted, that we may be capable of these benefits conferred in Baptism; the same being also referr'd to that repentance, or change of mind, which must accompany our entrance into Christianity; that *good Conscience, with which we stipulate* a perpetual devotion and obedience to God, the which therefore doth (as S. Peter telleth us) *save us*; it contributing to our Salvation, as a duty necessarily required in order thereto. This is *that* death to sin, and resurrection to righteousness, *that* being buried with Christ, and rising again with him, so as to walk in newness of life, which the baptismal action signifies, and which we then really undertake to perform. And

Acts 26. 14.  
5. 31. & 10. 21.  
& 26. 10. & 3.  
19. & 17. 30.  
Rom. 5. 1, 2.  
& 3. 25. & 2. 4.  
Gal. 2. 16.  
& 3. 8.  
Heb. 10. 39.  
Ephes. 2. 8.  
& 3. 12.  
1 Thess. 2. 13.  
1 Tim. 2. 25.  
2 Pet. 3. 9.  
Mat. 9. 13.  
Luke 24. 47.  
Mark 2. 17.

1 Pet. 3. 21.  
Rom. 6. 3, 4, & 6

Heb. 10. 23.  
 & Pct. 3. 17.

And as such are the duties preceding or accompanying Baptism; so making good the engagements they contain, constantly persisting in them, maintaining and improving them, are duties necessarily consequent thereupon. *Having* (saith the *Apostle*) *had our bodies washed with pure water, let us hold fast the profession of our faith without wavering.* We should indeed continually remember, frequently and seriously consider, what in so solemn a manner we (upon so valuable considerations) did then undertake, promise, and vow to God, diligently striving to perform it; for violating our part of the Covenant, and stipulation then made, by apostacy in profession or practice from God and goodness, we certainly must forfeit those inestimable benefits, which God otherwise hath tied himself to bestow;  
 the

the pardon of our sins, the favour of God, the being members of Christ, the grace, guidance, assistance, and comfort of the Holy Spirit; the right unto, and hope of Salvation. We so doing, shall not only simply disobey, and offend God; but add the highest breach of fidelity to our disobedience, together with the most heinous ingratitude, abusing the greatest grace that could be vouchsafed us: *If we wilfully sin, after we* Heb. 10. 26, *have taken the acknowledgment of the truth, (saith the Apostle, meaning that solemn profession of our Faith in Baptism) we trample under foot the Son of God; we profane the blood of the Covenant; we do despite unto the Spirit of Grace; and incurring so deep guilt, we must expect suitable punishment. But I proceed to the other Sacrament,*

## The Eucharist.

Cyp. Epist. 63.

**A**Mong the wonderful works of Power, and Grace performed by God Almighty, in favour of the Children of *Israel*, and in order to their delivery from the *Egyptian* slavery, a most signal one, was the smiting the first-born in every house of the *Egyptians*, and passing over the houses of the Children of *Israel*; wherein God declared his just wrath against their cruel Oppressors, depriving them in a sudden and dreadful manner of what was nearest and dearest to them; and his gracious mercy toward them, in preserving what was alike dear to them from so woful a calamity; *thus* (as the Text expresseth it) putting a difference between the *Egyptians* and the Children of *Israel*. Now that

that the memory of so remarkable a Mercy might be preserved, that their affections might be raised to a strong sense of God's goodness, and their Faith in them confirmed, so as in the like need to hope for the same favourable help and protection, by the consideration of so notable an experiment, it pleased God to appoint a *Sacrament*, or mysterious Rite to be annually celebrated, representing and recalling to mind, that Act of God, wherein his special kindness was so eminently demonstrated toward his People : The same also (as did other Rites and Sacrifices, instituted by God among that people) looking directly forward upon that other great delivery from Sin and Hell, which God in mercy designed toward mankind, to be atchieved by our Saviour ; prefiguring, that the Souls of them who should be  
willing

Exod. 12. 23.  
Heb. 10. 22.  
1 Pet. 1. 2.

willing to forsake the spiritual bondage of sin, should be saved from the ruin coming upon them who would abide therein ; God regarding the blood of our Saviour (that immaculate Lamb, sacrificed for them) sprinkled upon the doors of their houses, that is, by hearty Faith and Repentance, applied to their Consciences. The occasion of celebrating which Holy Rite, our Saviour we see did improve to the institution of this Sacrament, most agreeing therewith in design, as representative and commemorative of the greatest blessing and mercy that we are capable of having vouchsafed to us ; some part of that ancient Rite, or Sacrifice (which was most suitable to the special purposes of this Institution, and most conformable to the general constitution of the Christian Religion, whereby all bloody Sacrifices

fices are abolished) being retained in this.

The Action it self (or rather the whole Rite, consisting of divers actions) we see plainly described in the Gospels, and in the first Epistle of *S. Paul* to the *Corinthians*; distinguishable into these chief parts. 1. The Benediction and Consecration (by Prayer and Thanksgiving) of Bread and Wine. 2. The breaking of Bread, and handling the Cup. 3. The delivery and distribution of them to the persons present. 4. The declaration accompanying that delivery, that those symbolical things and actions did represent our Saviour's Body given and broken, our Saviour's Blood shed and poured out for us, in sanction of the new Covenant. 5. The actual partaking of those Symbols, by eating the Bread, and

R                      drink-

1 Tim. 4. 3.

Luk. 22. 19, 20.  
*ἡ χάρις*  
 1 Cor. 11. 24;  
 25. *ἡ χάρις*  
 Luke 22. 7.  
*ἀμνησίου*  
 Mark 14. 23.  
*ἡ χάρις*

Mat. 26. 30.  
Mark 14. 26.

drinking the Wine, done by all present. These things we find done at the first institution and exemplary practice of this holy Ceremony; the which our Saviour obliged us to imitate, saying, *Do this in remembrance of me.* There followeth, in *S. Matthew* and *S. Mark*, presently after the narration concerning these particulars, — καὶ ὑμνῶσά τις, *And having sung a Hymn, they went to the Mount of Olives:* Which action was indeed in it self proper to conclude the practice of this holy Rite, yet what reference it hath thereto, cannot thence be determined; However with these the Church hath always joined several acts of Devotion (Confessions, Prayers, Praises, Thanksgivings, Intercessions, Vows) suitable to the nature and design of the Sacrament, apt to glorify God, and edify



edify the Faithful in the celebration thereof.

Such is the practice it self instituted and enjoined by our Saviour ; the mysterious importance thereof, as we find it explained in Holy Scripture, (the only solid and sure ground, upon which we can build the explication of supernatural Mysteries) consisteth chiefly in these particulars :

1. It was intended for a Commemorative representation of our Saviour's Passion for us ; fit to mind us of it, to move us to consider it, to beget affections in us, suitable to the memory and consideration thereof :

τοῦτο ποιεῖτε ἐς τὴν ἐμὴν ἀνάμνησιν  
*Do this* (saith our Lord) *for my remembrance*, or in commemoration of me ; that is so, as thereby to have raised in you a re-

Luke 12. 19.  
 1 Cor. 11. 25.

R 2      flection

1 Cor. 11. 26.

flection of mind and heart upon  
 those grievous pains, which I  
 shall have endured for your  
 sake, to procure for you a re-  
 mission of sins, and reconcilia-  
 tion to God: And, *So often*  
 (saith S. Paul) *as you eat this*  
*Bread, and drink this Cup,*  
*καταγέμετε,* Ye tell forth (or  
 significantly express) the death  
 of our Lord till he come, or du-  
 ring his absence from us. The  
 suffering of our Saviour (the  
 most wonderful act of Good-  
 ness and Charity, that ever was  
 performed in the World, which  
 produced effects of highest con-  
 sequence to our benefit, the con-  
 sideration whereof is apt to  
 work the best dispositions of  
 piety in us) should very fre-  
 quently be present to our  
 thoughts and affections; and  
 that it may be so with advan-  
 tage, such a solemn and sensible  
 repre-

representation thereof is very  
conducibile ; wherein we behold  
him crucified, as it were *in*  
*effigie*, his Body broken, his  
Blood poured out for us ; it be-  
ing in a sort a putting us into the  
circumstances of those, who did  
behold our Saviour for us hang-  
ing upon the Cross. Our Lord  
being absent in Body from us,  
(sitting in Heaven at God's  
right hand) to supply that ab-  
sence, that we should not be apt  
to forget him, and thereby be-  
come wholly estranged from  
him, is pleased to order this oc-  
casion of being present, and  
conversing with us, in such a  
manner, as may retain in our  
memories his gracious perfor-  
mances for us ; may impress in  
our hearts a kindly sense of  
them ; may raise us up in mind  
and affection to him.

2. The Benefits consequent upon our Saviour's Passion, rightly apprehended, heartily believed, seriously considered by us, are hereby lively represented, and effectually conveyed; to the sustenance and nourishment of our Spiritual Life, to the refreshment and comfort of our Souls. It is a holy Feast, a spiritual Repast, a divine Entertainment, to which God in kindness invites us; to which if we come with well-disposed minds, he there feeds us with most holy and delicious Viands, with heavenly Manna, with most reviving and cherishing Liquor. Bread is the staff of Life, the most common, most necessary, and most wholesome, and most savory Meat; Wine is the most pleasant and wholesome also, the most sprightly and cordial Drink; by them therefore our Lord chose  
to

to represent that Body and Blood, by the Oblation of which a capacity of life and health was procured to Mankind; the taking in which by right apprehension, tasting it by hearty Faith, digesting it by careful attention and meditation, converting it into our substance by devout, grateful, and holy affections, joined with serious and steady resolutions of living answerable thereto, will certainly support and maintain our spiritual Life in a vigorous Health, and happy growth of Grace; refreshing our hearts with comfort and satisfaction unspeakable; *He that doth thus, Joh 6 51, 47. eats our Saviour's Flesh, and drinks & 5. 36. his Blood,* (that is, who as our Saviour interpreteth it, doth believe in him; that Belief importing all other acts of Mind and Will, connected with right per-

suasions concerning him) *both eternal life, and shall live forever,* as himself declares and promises: which Benefits therefore in the due performance of this holy Duty, are conveyed unto us.

Joh. 15. 4.

3. This Sacrament declares that Union, which good Christians partaking thereof have with Christ; their mystical insertion into him, by a close dependence upon him for spiritual Life, Mercy, Grace, and Salvation; a constant adherence to him by Faith and Obedience, a near conformity to him in Mind and Affection; an inseparable conjunction with him, by the strictest bands of fidelity, and by the most endearing Relations: Which things could not more fitly be set out, than by the partaking our best and most necessary Food; which being taken in,  
soon

soon becomes united to us, assimilated and converted into our substance ; thereby renewing our strength, and repairing the decays of our nature : Wherefore, *He* (saith our Saviour) *that eateth my Flesh, and drinketh my Blood, abides in me, and I in him ;* and, *The Cup of Blessing* (saith S. Paul) *which we bless, is it not the Communion of the Blood of Christ ? the Bread which we break, is it not the Communion of the Body of Christ ?* We in the outward Action, partake of the Symbols representing our Saviour's Body and Blood ; We in the spiritual Intention, communicate of his very Person, being (according to the manner insinuated) intimately united to him.

4. By this Sacrament consequently is signified and sealed that

that Union, which is among our Saviour's true Disciples communicating therein; their being together united in consent of mind, and unity of Faith; in mutual good will and affection, in hope and tendency to the same blessed end, in spiritual Brotherhood and Society; especially upon account of their Communion with Christ, which most closely ties them one to another; they partaking of this one individual Food, become translated, as it were, into one Body and Substance: *Seeing (saith S. Paul) we being many, are one Bread, one Body; for all of us do partake of one Bread.*

Nid. Cyr. Ep.  
63. p. 146.  
Ep. 67. p. 108.

1 Cor. 10. 17.

In the representing, producing, and promoting these things, we are taught the Mystery of this Sacrament doth consist; It was designed as a proper and  
effica-



efficacious Instrument, to raise in us pious Affections toward our good God, and gracious Redeemer; to dispose us to all holy practice; to confirm our Faith, to nourish our Hope, to quicken our Resolutions of walking carefully in the ways of Duty; to unite us more fastly to our Saviour, and to combine us in Charity one toward another; the accomplishing of which Intents thereof, doth suppose our faithful and diligent concurrence in the use thereof; whence arise many Duties incumbent upon us in respect thereto, some antecedent, some concomitant, some consequent to the use thereof.

I. Before we address our selves to the partaking of this venerable Mystery, we should consider whither we are going,  
what

[Cor. 10. 21.]

what is the nature and importance of the Action we set our selves about ; that we are approaching *to our Lord's Table*, (so *S. Paul* calleth it) to come into his more especial presence, to be entertained by him with the dearest welcome, and the best cheer that can be ; to receive the fullest testimonies of his Mercy, and the surest pledges of his favour toward us ; that we are going to behold our Lord in tenderest love, offering up himself a Sacrifice to God, therein undergoing the sorest pains, and foulest disgraces for our Good and Salvation ; that we ought therefore to bring with us dispositions of Soul, suitable to such an access unto, such an entercourse with our gracious Lord. Had we the honour and favour to be invited to the Table of a great Prince, what  
especial

especial care should we have to dress our Bodies in a clean and decent garb, to compose our minds in order to expression of all due respect to him ; to bring nothing about us noisome or ugly, that might offend his sight, or displease his mind ? The like surely, and greater care we should apply, when we thus being called, do go into God's Presence and Communion. We should, in preparation thereto, with all our power, endeavour to cleanse our Souls from all impurity of thought and desire ; from all iniquity and perverseness ; from all malice, envy, hatred, anger, and all such evil dispositions, which are most offensive to God's all-piercing sight, and unbeseeming his glorious Presence ; we should dress our Souls with all those comely Ornaments of Grace (with purity,

purity, humility, meekness, and charity) which will render us acceptable and well-pleasing to him: We should compose our minds into a frame of reverence and awful regard to the Majesty of God, into a lowly, calm, and tender disposition of heart; apt to express all respect due to his Presence, fit to admit the gracious illapses of his Holy Spirit; very susceptible of all Holy and Heavenly Affections, which are suitable to such a Communion, or may spring from it. We should therefore remove and abandon from us, not only all vicious Inclinations, and evil purposes; but even all worldly cares, desires, and passions, which may distract, or discompose us, that may dull or deject us, that may cause us to behave our selves indecently or unworthily before God, that may be-  
reave

reave us of the excellent Fruits from so blessed an entertainment.

To these purposes we should, according to S. *Paul's* advice, *δοκιμάζετε ἑαυτοὺς*, examine and 1 Cor. 11. 28 approve our selves; considering our past Actions, and our present Inclinations, and accordingly, by serious meditation, and fervent prayer to God for his gracious assistance therein, working our Souls into a hearty remorse for our past miscarriages, and a sincere resolution to amend for the future; forsaking all sin, endeavouring in all our actions to serve and please God; *purging out* (as S. *Paul* again injoineth us) *the old leaven of vice and wickedness*; so that we may feast, and celebrate this *Passover*, in which *Christ* is mystically sacrificed for us, in the *unleavened* dispo-

dispositions of *sincerity and truth*. Such are the duties previous to our partaking this Sacrament.

2. Those Duties which accompany it, are a reverent and devout affection of heart, with a suitable behaviour therein ; an awful sense of mind befitting the Majesty of that Presence wherein we do appear, answerable to the greatness, and goodness, and holiness of him, with whom we converse ; becoming the sacredness of those Mysteries, which are exhibited to us, ( that which S. *Paul* seemeth to call διακρίνειν τὸ σῶμα κυρίου, to *discern* or distinguish our *Lord's Body* ; that is, yielding a peculiar reverence of mind and behaviour in regard thereto ) a devotion of heart, consisting in hearty contrition for our sins, which

1 Cor. 11. 29.

which did expose our Saviour to the enduring such pains, then remembred ; in firm resolution to forsake the like thereafter, as injurious, dishonourable, and displeasing to him ; in fervent love of him, as full of so wonderful goodness and charity toward us ; in most hearty thankfulness for those unconceivably great expressions of kindness toward us ; in deepest humility, upon sense of our unworthiness, to receive such testimonies of grace and favour from him, (our unworthiness *to eat the Crumbs that fall from his Table*, how much more to be admitted into such degrees of honourable Communion, and familiarity, of close conjunction and union with him ? ) of pious joy in consideration of the excellent privileges herein imparted, and of the blessed Fruits

accruing to us from his gracious performances; in a comfortable hope of obtaining and enjoying the benefits of his obedience and passion, by the assistance of his Grace; in steady Faith, and full persuasion of mind, that he is (supposing our dutiful compliance) ready to bestow upon us all the blessings then exhibited; in attentively fixing the eyes of our Mind, and all the powers of our Soul (our Understanding, Will, Memory, Fancy, Affection) upon him, as willingly pouring forth his Life for our Salvation; lastly, in motions of enlarged goodwill and charity toward all our Brethren for his sake, in obedience to his Will, and in imitation of him; such-like Duties should attend our participation of this holy Sacrament.



3. The effects of having duly performed which, should appear in the practice of those Duties, which are consequent thereon; being such as these; An increase of all pious inclinations and affections, expressing themselves in a real amendment of our lives, and producing more goodly fruits of obedience; the thorough digestion of that spiritual nourishment by our becoming more fastly knit to our Saviour by higher degrees of Faith and Love; the maintaining a more lively sense of his superabundant goodness; the cherishing those influences of Grace, which descend upon our hearts in this Communion; and improving them to nearer degrees of perfection in all piety and vertue; a watchful care, and endeavour in our lives to

approve our selves in some measure worthy of that great honour and favour, which God hath vouchsafed us in admitting us to so near approaches to himself; an earnest pursuance of the Resolutions, performance of the Vows, making good the Engagements, which in so solemn a manner, upon so great an occasion we made, and offered up unto our God and Saviour; finally, the considering, that by the breach of such Resolutions, by the violation of such Engagements, our sins receiving so mighty aggravation of vain inconstancy and wicked perfidiousness, our guilt will hugely be increased; our Souls relapsing into so grievous distemper, our spiritual strength will be exceedingly impaired; consequently hence our true Comforts will be abated, our best hopes

hopes will be shaken ; our eternal state will be desperately endangered.

There is one Duty which I should not forbear to touch, concerning this *Sacrament*, that is, Our gladly embracing any opportunity presented of communicating therein ; the doing so, being not only our Duty, but a great aid and instrument of Piety ; the neglecting it a grievous sin, and productive of great mischiefs to us.

The Primitive Christians did very frequently use it, partaking therein, as it seems at every time of their meeting for God's Service ; it is said of them, by *S. Luke*, that *They continued steadfastly in the Apostles Doctrine, and Communion, and in breaking of Bread, and in Prayers ;* and, Acts 2. 42.

S 3                      when

1 Cor. 10. 20.

when you meet together, it is not (as according to the intent and duty of meeting it should be) to eat the Lord's Supper, saith S. Paul : And Just. Martyr in his second Apologie, describing the religious Service of God in their Assemblies, mentioneth it as a constant part thereof; and Epiphanius reporteth it as a Custom in the Church, derived from Apostolical Institution, to celebrate the Eucharist thrice every week, that is, so often as they did meet to pray and praise God; which practice may well be conceived, a great means of kindling and preserving in them that holy fervour of Piety, which they so illustriously expressed in their Conversation, and in their glad some suffering for Christ's sake: and the remitting of that frequency, as it is certainly a sign and an effect, so in part it may possibly be reck-

reckoned a cause of the degeneracy of *Christian* Practice, into that great coldness and slackness which afterward did seize upon it, and now doth apparently keep it in a languishing and half-dying state.

The rarer occasions therefore we now have of performing this Duty, (the which indeed was always esteemed the principal Office of God's Service) of enjoying this Benefit, (the being deprived whereof, was also deemed the greatest punishment and infelicity that could arrive to a Christian) the more ready we should be to embrace them. If we dread God's Displeasure, if we value our Lord and his Benefits, if we tender the life, health, and welfare of our Souls, we shall not neglect it; for how can we but extreamly offend God by so extream rudeness,

that when he kindly invites us to his Table, we are averse from coming thither, or utterly refuse it? That when he calleth us into his Presence, we run from him; that when he, with his own hand, offereth us inestimable Mercies and Blessings, we reject them? It is not only the breach of God's Command, who enjoined us *to do this*, but a direct contempt of his Favour and Goodness, most clearly and largely exhibited in this Office. And how can we bear any regard to our Lord, or be any wise sensible of his gracious Performances in our behalf, if we are unwilling to join in thankful and joyful commemoration of them? How little do we love our own Souls, if we suffer them to pine and starve for want of that Food, which God here dispenseth for its Sustenance  
and

and Comfort ; if we bereave them of enjoying so high a Privilege, so inestimable a Benefit, so incomparable Pleasures as are to be found and felt in this Service, or do spring and flow from it ? What reasonable excuse can we frame for such neglect ? are we otherwise employed ? What Business can there be more important, than serving God, and saving our own Souls ? Is it wisdom, in pursuance of any the greatest Affair here, to disregard the principal Concern of our Souls ? Do we think our selves unfit and unworthy to appear in God's Presence ? But is any man unworthy to obey God's Commands ? Is any Man unfit to implore and partake of God's Mercy, if he be not unwilling to do it ? What unworthiness should hinder us from remembering our  
Lord's

Lord's excessive Charity towards us, and thanking him for it? from praying for his Grace; from resolving to amend our lives? Must we, because we are unworthy, continue so still, by shunning the means of correcting and curing us? Must we encrease our unworthiness, by transgressing our Duty? If we esteem things well, the conscience of our sinfulness should rather drive us to it, as to our Medicine, than detain us from it. There is no man indeed, who must not conceive and confess himself unworthy; therefore must no man come thither at God's Call? If we have a sense of our sins, and a mind to leave them; if we have a sense of God's goodness, and a heart to thank him for it; we are so worthy, that we shall be kindly received there, and graciously



ciously rewarded. If we will not take a little care to work these dispositions in us, we are indeed unworthy; but the being so, from our own perverse negligence, is a bad excuse for the neglect of our Duty. In fine, I dare say, that he, who with an honest meaning (al tho with an imperfect devotion) doth address himself to the performance of this Duty, is far more excusable, than he that upon whatever score declineth it; no scrupulous shiness can ward us from blame; what then shall we say, if supine sloth, or prophane contempt, are the causes of such neglect?

"ὡς περ γὰρ τὸς ἐτυχὲ προσὲν κιν- Mens deficit,  
δυνῶ ὅτι τὸ μὴ κοινονεῖν τῶν μυσ- quam non re-  
κῶν δειπνῶν ἐκέλευεν λιμὸς καὶ θάνα- cepta Eucha-  
τος. "Αὕτη γὰρ ἡ τράπεζα τῆς ψυ- ristia erigit &  
χῆς ἡμῶν τοῖς νεύροις, τῆς διαβολῆς ὁ accendit. Cyr.  
σύν- Ep. 54.

σύνδιςμος, τῆς παρένσεως ἡ ὑπόθεσις,  
ἡ ἐλπίς, ἡ σωτηρία, τὸ φῶς, ἡ ζωὴ.  
*Cbrys.* in 1 Cor. Or. 24.

Thus having briefly dispatched the Considerations that offered themselves upon these Subjects, I shall conclude all with Prayer to Almighty God, that we by his grace and help believing rightly, strongly, constantly, and finally; being frequent and fervent in Prayer, and all pious devotion, sincerely obeying all God's Commandments; continuing orderly, dutiful, and worthy Members of Christ's Church, growing continually in Grace, by the worthy participation of the Holy Sacraments, may obtain the end of our Faith, the success of our Prayers, the reward of our Obedience, the continuance in that Holy Society, the perfect consummation of Grace in the  
pos-

possession of eternal Joy, Glory, and Bliss ; which God in his infinite Mercy grant to us, for our blessed Saviour's sake ; to whom be all glory and praise for ever and ever. *Amen.*

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**F I N I S.**

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